THE ADHYATMA RAMAYANA

The Sundar Kand

Discourses

by

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Introduction: Basic Feeling.

The 'Valmiki Ramayana' is charitra-pradhan, dominated by the behavior and life of Shri Rama. In it, the Sat of the Sacchidananda is given predominance. Bhagwan Rama is Sat-swarup. His bhava and His stuti pervade the entire granth. Being presented from this drishti, the Valmiki Ramayana focuses on the Sat - the pure existence and authority of Bhagwan Shri Rama. The 'Yoga Vasishtha' is Gnan-pradhan. The Chit part of the Sacchidananda is predominant in his granth. The 'Anand Ramayana' presents the anand-pradhan aspect of Bhagwan Sacchidananda Rama. These three Ramayanas are written by Muni Valmiki.

The 'Adhyatma Ramayana' is written by Vyasaji. In the sequence of the granths, the Ramayana of Valmiki is given first and the Puranas by Vyasaji later. Even in the Mahabharata Vyasaji has described Valmikiji and his adi-kavya, the first Ramayana. He has given the succinct essence of all three in his 'Brahmanda Purana'. In the 'Adhyatma Ramayana' Bhagwan's Sat-Chit-Anand (Sacchidananda) aspects fill every episode of this great granth. *'Krishnaastu pragnaanaghana e`va'* Bhagwan is completely saturated with the Sat, Chit and Anand in every way.

The Mahatmya of the 'Adhyatma Ramayana'.

Shri Sutaji was describing the greatness of this granth to Shaunak and other Munis, sitting in the Naimisharanya. Naradji is the Acharya of the Bhakti-marg. It was he who gave Valmiki the upadesh of the Ramayana. If he has any ichha at all, it is to induce people to get involved in Bhagwan's bhakti. This is why Naradji always keeps moving around. One day, he came to the Satya loka.

'Satya loka' means the realm of the Satya-guna. The antahkarana is created in the Sattvaguna. Brahmaji reigns in the realm called the realm called the 'Satya loka', where the Vedas manifest in human form and surround him. A radiance, like the sun at sunrise, is emitted from Brahmaji's shareer. Markandeya and other Munis do Brahmaji's stuti. He sits on his throne with Saraswati beside him.

Brahmaji has to do the work of creating this world. He is the samashti antahkarana - meaning, the collective mana, buddhi, chitta and ahankara of all the beings in creation. The antahkarana is the fourfold mind, with four aspects, and Brahmaji has four heads which are the four Vedas. Vivek is needed for creating this srishti, so Brahmaji uses a hansa as his vehicle. Vidya is needed for creating this srishti and so Brahmaji keeps Saraswati with him.

Brahmaji is Bhagwan's mana, which creates this whole world. Naradji went to Brahmaji - who is his father - and bowed to him respectfully. He did Brahmaji's stuti. Brahmaji was pleased with his son's behavior. The secret of successful vyavhar is that if we want to ask for something from someone, we will get a better response if that person is pleased with us. If he is not pleased with us, he won't be eager to explain every intricate detail in full.

There is another factor in this - generous intellectuals are not miserly in giving Gnan. They explain everything in depth regardless of the capacity of the questioner to understand the knowledge being given. However, if he is pleased with the person who asks, he will take greater care to make everything perfectly clear.

Pleased with Naradji, Brahmaji asked, 'Naradji, what is the reason for your coming? What do you want to know?'

Naradji said, 'you have already explained everything else to me. I have come today to ask about an incidental matter. This is the Kali Yuga. All the activities of the manushya are for getting sukha. People do punya in the Kali Yuga but they want to be sukhi. They have no respect for honesty and truthfulness; they indulge in dishonesty and lies. They put the blame on other people and hide their own faults. They want to usurp the wealth of other people, have asakti for other men's wives, and cause dukha for others. They consider their shareer to be their all-in-all. They have lost their way in this sansara because they are nastik. Their behavior is lowly, like animals. They rebel against their mother and father.

This manushya does not know that true sukha dwells in their hriday, not in the objects of the outside world. The more limpid and pure his heart, the more sukhi he will be. His mano-vritti is sukha-akara. A sukha-akara vritti rises in the mana of a person who does punya. Those who don't do punya may possess immense wealth, but they are seldom sukhi. There is no connection between wealth and sukha. Wealthy people may have everything people feel is necessary for

happiness - a big family, every worldly comfort, a good position etc, but it is seen that they are generally dukhi.

A sharp cry of pain pierces their hriday while their mano-vrittis ripple with pleasure. Wealth and sukha are not synonyms. Those who have the bhram that rich people are happy face much trouble. In general, wealthy people are very seldom happy people. They have wine, women, luxuries, and every possible comfort, but there is scant sukha in their hriday.

Our country, Bharat, is Dharma-pradhan; it is dominated by Dharma. In a Dharma-pradhan desha, the people revere their mother and father. In a bhoga-pradhan place, people revere the giver of bhoga.

(*De`haatmadrishtayo moodha naastikaah pashubuddhayah,*

Maatripitrikuladve`shaah streede`vaah kaamakinkaraah.

Adhyatma Ramayana Mahatmya 11)

Brahmins sell the Vedas out of greed, to earn their livelihood. The purpose of their learning is monetary gain, not to obtain Gnan. The manushya has become blind with intoxication, measuring success with the amount of cheating he can do successfully. People of all the Varnas cross over the boundaries of what is right and proper for them to do. This results in anarchy and social disorder. Men and women no longer adhere to the sanctity of marriage; they insult and disdain their spouses without hesitation.'

I am reminded of a story from another Ramayana, which contains a subtle message. It is a beautiful assertion of Sitaji's sat-charitra. One day, Shri Sita-Ramachandra were seated in the durbar when a lavish gift was brought in. There were basketfuls of diamonds, pearls, fruits and flowers. Shri Rama had the baskets sent to their rooms.

Later, Sitaji began to look to see what gifts had been sent. She saw a beautiful lotus flower in the basket of flowers. This exquisite lotus had a divine fragrance. Sitaji was tempted to breathe in this wonderful scent. She kept picking up the flower, smelling it, and putting it back into the basket. A little later Shri Rama came into the chamber. Sitaji opened the basket of flowers and showed Him the flower. She did not mention that she had already opened the basket and smelled the flowers before He came. Shri Rama understood that Sitaji had deliberately avoided telling this to Him.

The thought came to Shri Ramachandra that if other women come to know that a pativrata like Sitaji also hides things from her husband, they will begin to deceive their husbands. By chance it was the dvadashi - the twelfth day of the lunar calendar. Sitaji had gone into the garden to bring tulsi leaves when she remembered. She turned back without plucking any leaves, but her sari got caught in a twig and one leaf broke and fell to the ground. Sitaji was distressed. She lamented and confessed to Shri Rama about her not telling Him that she had smelled the lotus before offering it to Him.

Shri Rama said, 'I don't know any method by which the leaf can be joined to the shrub again, but Naradji is sure to know. He will tell you when he comes.' Naradji came, and the matter was put to him. 'There is no difficulty in this,' he said. 'Any pativrata can take the leaf in her hand and touch it to the twig, and it will get attached.'

'I am a pativrata,' said Sitaji. 'I will attach the leaf.' She held the leaf in a way that it touched the twig from where it had fallen, but the leaf did not get attached. Many people were watching with great interest. Some of them began to smile, thinking that there must be some lapse in Sitaji's total dedication to Rama. Sitaji was shocked. 'I have done no paapa knowingly,' she thought.

Naradji said, 'all right; I will do dhyana to see why the leaf didn't get attached.' He sat in dhyana for some time. Then he said, 'Sitaji smelled a flower repeatedly before offering it to Shri Rama. This has become a dosha in her pativratya.'

Sitaji said, 'yes, that is true. I did make that mistake. What should I do now?' Naradji made her do a prayashchitta. Then he told her, 'attach the leaf now.' Sitaji obeyed and the leaf got attached.

This episode is given to show Sitaji's pativrata-Dharma. Apart from this single nominal lapse there was no lapse in her Dharma as a devoted wife in her entire jeevan.

This pativrata Dharma did not stay in the Kali Yuga. Women disdain their husbands, and this destroys their pativratya. The pavitrata of the charitra is the greatest thing in jeevan.

Naradji asked Brahmaji, 'even the relationship of a son with his mother and father becomes dushit. The son rebels against them. The Shastras say that for a son, his mother and father are what a Guru is to his shishya; they are to be revered. People behave in a way that is inappropriate instead of having

shraddha and respect for their parents. Their buddhi is dushit. How will they get auspicious paraloka? Please do kripa and tell me of a method for this.'

Brahmaji said, 'Beta, you have asked a very good question. The desire to know the Rama-Tattva is in your mana. I will describe it to you. Parvatiji had asked a similar question to Shankarji. Shankarji told her, "all the paapa-tapa of a manushya are destroyed by reciting, or listening to the Adhyatma Ramayana."

Paapa is in the form of karma and tapa is in the form of its fruit. A manushya has to suffer the fruit of his action without fail. A person who understands the rahasya of the Adhyatma Ramayana and gives it a place in his interaction all his life will be saved from the doshas of the Kali Yuga. He will obtain all the fruits. This will be his bhakti. He will never suffer. All the sukhas of this sansara will be easy for him to obtain.'

There are two episodes in the 'Adhyatma Ramayana', both important. One is the 'Ram hriday' and the other is 'Ramagita'. If a person understands the rahasya of either of these, he can grasp the rahasya of the Upanishads, because both episodes are filled with the quintessence of the Upanishads. There is a great parampara of this 'Adhyatma Ramayana'. Many Mahapurushas have narrated it and listened to it. Combined, they are not equal to even a small portion, because of the gravity of the essence of its Gnan

Since it is given in the form of a conversation between Shiva and Parwati every shloka of the 'Adhyatma Ramayana' is the form of a mantra, and so, the smaran of Rama is done first of all.

Raamam vishvamayam vande` raamam vande` raghudvaham,

raamam vipravaram vande` raamam shyaamaagrajam bhaje`.

Ram hriday: The chinmaya, advay Parabrahm takes an Avatar for the samsiddhi of those who do His upasana.

In brief, a majhab that does not have the Darshan Shastras is made of only stories and episodes. There are great majhabs that are famous in this world, but there is a difference between their principles and the principle of the Vedas.

These majhabs believe in the Ishwara, but they believe that He stays in the seventh Heaven, far from the world He has created, that He is nirakara, He is never sakara.

The Vedic principle is that the Ishwara is the potter as well as the clay, the substance of which this world is made. When the one who makes, and that which is made, are one, we understand that it is the Ishwara who has manifested as this sansara. He has presented Himself in the form of His creation.

A person who grasps this knowledge gets a Paramatma-bhava everywhere. He obtains the Param-Satya in the form of the Tattva-sakshatkara.

The Vaishnava, Shaiva, Shakta, Ganapatya and Saurya believers all accept this Mata. Among the Acharyas, Shankar, Ramanuja, Nimbarka, Vallabh and others know that it is the one Bhagwan who manifests in many forms. The obvious conclusion will be that in the Matas that do not accept the Vedas, the Ishwara is nirakara and stays in the seventh Heaven. In the philosophies founded on the Vedas, Bhagwan manifests even as clay.

When Bhagwan is clay, His murtis will be made, and their puja will be done. And then, Bhagwan's Avatar comes even as trees, cows, etc. When He appears in form of objects He is in the form of Dharma. His Avatar is in the form of an individual, and it becomes bhakti. In ekagrata His Avatar is in the form of Yoga, and in the buddhi His Avatar is in the form of Gnan.

The purport of this is that a person who has understood Bhagwan's svabhava knows that everything is Bhagwan's Avatar - a stone, tree, animal, boar, lion, horse, or something else. Bhagwan's taking an Avatar in the form of a manushya is meant for us to learn the bhava of a manushya.

The Devtas prayed to Vishnu Bhagwan to descend to the earth in an Avatar to remove the burden on the prithivi. The burden on the prithivi means, the increase of people who have abhiman. Satpurushas feel distressed when abhiman develops in the satta, chitta, and anandata. To remove their dukha and remove the abhiman that is a form of paapa, Bhagwan accepted the prayer of the Devtas. He took an Avatar as Rama in the Surya-vansha. He killed the Rakshasas and established kirti.

A manushya's kalyan is in doing shravan and kirtan. His whole jeevan gets filled with Bhagwan if he does this. All his paapa-tapa are removed.

A non-descript, ordinary person is not called Bhagwan! The Paramatma is one who existed before the creation of this world, and created this world, but was not made. The world is false, but He is not false. The world keeps burning and

dying, but He remains unchanged. The world emerges from Him and is immersed in Him; He remains unchanging in the sthiti and pralay of this srishti.

The people who are unable to describe the relationship between the sansara and the Paramatma cannot describe the relationship between the jeeva and the Paramatma either. They can shut their eyes and do dhyana, they can become an asanga drashta, or they can do bhavna. However, they won't know what the connection is between this interactive world made of the pancha bhoota, and the Paramatma. Actually, the activities they do are not the swarup of the Paramatma. Even the feeling of being a sakshi is a bhava and so is the feeling of being asanga and nirakara.

The Paramatma is the cause of srishti, sthiti, and pralay. He is the magician. A magician does not get deluded by the magic show he presents. The Paramatma is beyond imagination. He is Sita-pati Ramachandra. Vyasaji bows down to Him.

This 'Adhyatma Ramayana' is the Ganga that has come from Shankarji, who is like a mountain. This Ganga merges into the ocean that is the form of Rama. This Ganga purifies all the three lokas - this mortal world, Swarga and the nether world.

Parwati always stays close to this Ganga. She places a question to Shankarji. The question is about the Sanatana Tattva. 'Please let me drink in the rasa in which Gnan-vairagya and bhakti are combined in one charitra. Please explain the rahasya of Rama to me. I have heard that when bhakti comes into a person's hriday he swims across the sea of this sansara.'

The Vedic Mata is that the Paramatma is neither a sadhan nor is He the sadhya. He is neither sanyoga nor viyoga. He is nitya-prapta - always with us - but seems aprapta because of agnan. Therefore, Gnan is needed to obtain Him. The 'Adhyatma Ramayana' gives bhakti filled with Gnan. How can we obtain that bhakti?

What bhakti-bhava does is:

Kalita kandha dhanu toona kati shara sarayoo teera.

There is no need for you to go to Ayodhya, to the bank of the Saryu flowing there. What is needed is the bhava of viyoga - 'Bhagwan is not meeting me.' Then, tears of the pain of viraha will come into your eyes, your throat will be choked, and the shareer will become lax. To get the bhava of sukha-dukha with

Bhagwan is bhakti. In bhakti even dukha has sukha in it. An unbroken bhava of bhagavad-prema is Yoga-bhakti.

There is no sign of Maya anywhere in the Parabrahm Paramatma. A person who does Bhagwan's bhakti day and night achieves the Param-pada.

(Vandanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,

Bhajanti chaaharnishimapramattaah param padam yaanti tahaiva siddhaah.

Adhyatma Ramayana 1. 12)

In contrast, a person who considers the Avatar to be a manushya can never do bhakti in his jeevan; nor can he obtain Gnan.

There was a doubt in Parwatiji's mana, 'what kind of a Paramatma is Rama? He was distressed by Sitaji's viraha. He did not have Gnan, which is why Vasishtha gave Gnan to Him. If Rama is Gnani, why will people do His seva? What kind of Ishwara is He?'

Hearing Parwatiji's question, Shankarji said, 'Devi, you are blessed! These are not aspersions on Rama, nor are they your suspicions. He Parwati, this is the jignasa of your mana, to know what the Rama-Tattva is.

People assume things about the mana of other people. They discuss other people's daughters and daughters-in-law, etc. He Parwati, Bhagwan is in your mana that such a question has arisen in it. Nobody has ever asked me such a question! Only a person who has unfathomable bhakti can ask a question like this.'

Shankarji bowed down at Shri Ramachandra's feet and began to describe His Paramatma-swarup lovingly to Parwati.

'Shri Ramachandra Bhagwan is beyond Prakriti. It is the svabhava of Prakriti to keep changing. Prakriti's natural gati is to rise from the lower to a higher level. A manushya sometimes feels compassion when he sees a poor, diseased man. He even takes the man to his house to do his seva. A feeling of pride at his own benevolence comes into him. Then a feeling of disgust for the man overrides his compassion. The different gunas of Prakriti are the cause of these changing feelings. Compassion rises in a manushya when Sattvaguna is strong. Abhiman rises when Rajoguna is strong, and Tamoguna rises when disgust reigns in his mana. The vikas seen in the beginning turns into vikar at the end.

By contrast, Bhagwan is Gnan-swarup. He is ekarasa, unchanging; He is Purushottam, and He is the anand of all. He creates this world with His Maya. This srishti surrounds Rama the way iron dust surrounds a magnet. The manushya does not understand this because of nasamajhi. The manushya wants to keep his agnan within himself and blame Bhagwan for it. A person who is attached to the sansara thinks that Rama is attached to the sansara just like him, and He wept because of viraha like any ordinary man. Even if he were to see the Paramatma stand in front of him, he would not recognize that this is the Paramatma! The state of such a man is like a fool who searches frantically for a gold chain, forgetting that he is wearing it. Because of this the manushya has to wander over births and the realms in-between the births.

There is no darkness in the Surya, no night in it. As the Atmadev, Rama is the nature of effulgence; He is vishuddha Gnan. There is no scope for the darkness of ignorance in this Gnan. A manushya is active in the activities of his mana, buddhi and shareer, but he makes the mistake of blaming the Parameshwara. The difference of Gnan-agnan is not present in Rama; He is pure consciousness. He is the sakshi of even agnan, meaning, He knows that agnan is separate from Him.

Rama-hriday - the rahasya of Rama has been introduced in the first part of the 'Adhyatma Ramayana'.

Rama-rahasya - Rama's swarup is the subject of the 'Rama-hriday'.

Sitaji was seated beside Rajadhiraj Shri Ramachandra in the Court of Ayodhya. Lakshman, Bharat, Shatrughna and Hanumanji were in attendance. Guru Vasishtha - the traditional Guru of the lineage of the Raghuvansha - was seated close by. In the hearing of them all, Shri Rama told Sitaji, 'Hanumanji is our nishpaapa bhakta, so explain My Tattva to him.'

Many Rishi-Munis, highly respected citizens and senior officials were present in the Royal Court of Ayodhya when Shri Rama said this to Sitaji, but she was the only person there who knew the rahasya of Rama.

Sitaji said, 'Hanuman, you are a sharanagata. I am giving you the upadesh of the Rama-Tattva. Listen carefully.'

Sitaji told Hanuman the rahasya of Shri Rama in His presence, at His command. Hanumanji was the biggest recipient of Shri Sitaji's motherly prema.

Ayodhya is the place where the urge to fight is completely absent. Nobody in Ayodhya feels enmity for anybody. It is an empire of shanti.

Sitaji herself is vidya-vritti. She is the Tad-akara vritti that is always immersed in the Parabrahm Paramatma. Hanuman is the shishya, and Rama is the Shasta - the ruler. The difference in them is because of the upadhi of the vidya-vritti in the form of Sita; otherwise, there is no difference in the. Therefore, Sita is the only person qualified to give this upadesh.

The people are getting the darshan of the saguna, sakara Rajadhiraj Shri Ramachandra with their indriyas. Sita is seated by His side, because buddhi is always close to the Atma. By just seeing a person it is not possible to know whether he is highly learned or uneducated, a sadachari with sadguna or just the opposite. All you can know is that he is a manushya. You cannot know about his behavior - whether it is good or bad - Gnan, or bhakti. And so, for the unknown to be known, the only method is through speech. Even in speech there can be several concealed purposes.

(1) The purport of Dharma is to inspire karmas, in order to explain the vidhi-nishedha.
(2) The purport of Bhakti is to consider some One to be the sakshat Parameshwara, feel prema for Him, and do His seva.
(3) The purport of Gnan is to show the Vastu-Tattva in its real form.

Sitaji told Hanuman, 'Rama - the son of Dashrath, the child of Kausalya, the elder brother of Lakshman, served by Bharat, and worshipped by you - is the Parabrahm.'

Just uttering 'Parabrahm' does not give Gnan, so Sitaji elaborated, 'Sacchidanandaghana. *Ramante` yoginah yasmin iti* - Rama is the base of everybody's delight. Whoever experiences sukha within himself, it is because of Rama. A person who does not understand this rahasya is deluded. He believes that sukha comes from outside. The sukha a person gets from money, relations, and fulfillment of worldly desires is a bhram. This bhram is removed only when a person gets the anubhav and Gnan that the font of sukha is actually the Atma within.

The swarup of Rama is the manifestation of anand. It is because it is in keeping with the swarup that obeying the injunctions of Dharma gives anand. This can

be known only when a person gets the sakshatkara of the Atma that is greater than anything else.

Vedanta is not a collection of stories and narratives which you can read and get Gnan. To obtain Gnan it is necessary learn from the Guru and then do chintan and manan.

Sat - the Paramatma is sat-swarup. 'Sat' means 'is'. There is no object or vyavhar in this world in which 'is' is not there. 'Is' is there even in 'is not'! No vyavhar can be done without the Sat. Animals, birds, clothes, house - nothing is separate from you, it is all one with you. The 'is', because of which the 'is' of all is used in interaction - that 'is, is Rama.

In the grave usage of Vedanta it is said, *'ghatah san patah san'* - what is Rama? He is Sat.

Sat is that, by the existence of which a person is aware of things. Otherwise, there will be no awareness of anything. You, yourself, are that Sat. If you don't exist, nothing exists.

Aatmaaraamo viraajate` - Rama means the Atma, and the Atma means Rama.

Chit - Chit means that you are aware of things because of Gnan. Sanskaras are accumulated in the chitta, and it is the Chit that is the chitta. Words like 'parichit' and 'sanchit' are also in the same sense. Chit becomes chitta when it gathers sanskaras. Chit means Gnan - *svayam prakaashate`* - the self-effulgent consciousness in al beings. The Chit is not concerned whether there is anything to be aware of or not. That Chit is Rama.

Anand - who is the param-premaspad; the one loved the most? Everybody became entranced by Rama's beauty. He was loved by all. Surpanakha, Khar-Dushan, and Marich saw Rama and forgot every consideration. So, where is this Rama, and who does the manushya love the most?

Ramah paraatma prakrite`aranaadiraananda e`kah purushottamo hi.

Adhyatma Ramayana 1. 17.

Without doubt, Shri Ramachandra is beyond the Prakriti. He is the Paramatma, anadi, and filled with anand, advitiya, and the Purushottam.

You are, yourself, anand-swarup. Janak was immersed in Brahm-nishtha. He and the Sanakadi Rishis were enthralled when they saw Rama. It was as though the

Chandrama was enthralled at the sight of the Chandrama! That means, you yourself are Rama, and therefore, you are anand-swarup.

You are yourself sukha-swarup. If sukha abides in some other, you will have to become dependent on them for sukha. If sukha is at some other place, you will have to go there to obtain it, and if it is in some other time you will have to wait for it. Your heart will break; you won't even be able to enjoy the sukha you have remaining with you.

Sukha in the form of the Atma makes a manushya free from dependence. Your Atma is always with you, to give you the anubhav of sukha, without needing to examine it or pay for it, striving to obtain it, and without waiting for it.

The Atma is free of dvaita. It is the form of *asti-bhaati-priya* - meaning, existence, knowledge and anand; the Sat+Chit+Anand, in other words. The Atma is not a vishay of the indriyas. The power of the indriyas is limited, they cannot perceive the Brahman. The Atma is pristine, free of vasanas, and it is the swarup of anand.

Kriya entails effort and fatigue. The Atma is free of kriya and frenzy. It is nirvikar. It is the place of supreme repose. From birth to death there is only sadbhava, no vikar in the Atma. It is stainless. There is no hint of any impurity in it. It is free of paapa, self-effulgent and all-pervading. This purity, and the absolute absence of dirt is not found anywhere in this world.

Kaajala kee kotharee mein kaise`hun sayaano jaaya,

Kaajala kee e`ka re`kha laagihai re` laagihai.

(How can I go into a room filled with lamp-black, with such dexterity that I can come out without any stain on myself?)

How can the srishti be compatible with the Vedas? The one Paramatma is the srishti-karta, because of whom this srishti-sthiti-pralay happens.

What if the Paramatma did not become the srishti?

The srishti may be shoonya, or a paramanu, or the Prakriti. There is definitely a fundamental Tattva - a moola-Tattva - of this srishti, and that is the Paramatma. If you consider the moola-Tattva and the Paramatma to be separate, it will establish the Dvaita Mata. According to the principle of the Advaita Vedanta, however, 'the vignan of one gives the vignan of all.' This is not possible in the Dvaita Mata. The Gnan of the moola-Tattva give Gnan of all the Tattvas.

A man sees some men in his dream. He sees fools as well as wise men. It is his own mana that takes on the different forms seen in the dream. In the waking state, he believes someone to be his friend and someone to be his enemy. He considers some to be his own and some to be others'. He feels raaga-dvesha. It is all the dirt of his own mana.

Nobody likes to be called a fool, because we all identify with our buddhi, and the buddhi is close to the Atma. There is no stain, no paapa-punya in the Atma, which is why we do not accept it even in connection with the deha. If we doze off and someone asks whether we had fallen asleep we are quick to deny it. Why do we do this? Is it a dosha to fall asleep?

No; this is a natural reaction, because the Atma is stainless. However, it is essential to know that the moola-Tattva in order to know the Atma.

The moola-Tattva of the srishti is Rama, and Rama is Sita, therefore, even when they are shown as two, the Tattva is one.

Giraa aratha jala beechi sama kahiyata bhinna na bhinna.

(The word and its meaning are one, like water kept in different compartments.)

Sitaji told Hanuman, 'I am the moola-Prakriti of this sansara. I am the mother and Rama is the father, but the Brahman contains both the mother and the father.' No such person can be found in this world who is the mother as well as the father. If anybody says he is both parents, nobody will believe him.

'The Brahman is free of the upadhi of mother-father. When the Brahman assumes the upadhi of Rama-Sita, He becomes the father and also the mother. Sita, in the form of the Prakriti, creates this world with the proximity of Rama. She cannot create the world with the Rama-rahasya; she can only create the world with His proximity. All this leela is my leela. Rama does not do anything. I was in Rama's hriday when the bridge was being build and when Ravana was killed.

Agnani people attribute all the kriyas to Rama, but Rama neither walks, nor stands still. There is no dukha in Him, no desire, no tyaga, no karma, and no parinam, even though they seem to be there because of Maya's gunas. Rama is anant-murti and He is inviolable.'

The *khudi* (self) of all is separate, and the Khuda (God) is one. Both the khudi and Khuda are perceived because the khudi exists. People who analyze the Tattva make three divisions.

(1) The Atma-Tattva
(2) The Paramatma-Tattva
(3) The anatma-Tattva

Tattva means gold. It is in the bangles, the ear rings, the necklace, etc. The ornaments are separate but the gold is one. All the akara and prakar of the whole world are Sita's leela. Even the Valmiki Ramayana states: *'Seetaayaah charitam mahat'* - the charitra of Sita is great.

Rama is nirvikar. He is *sarvaatmaa* - the Atma of all. He has no involvement of any work or trade. It is the Parabrahm Paramatma who appears as Prakriti. The separateness is superficial. It is mithya. Had it not been so, the examples of iron, clay etc being one, and claim of 'the knowledge of all by the knowledge of one' would have been false. To obtain the Gnan of abheda it is necessary to get the Gnan that there is no bheda; all are one.

The eyes are in the deha. If the eyes want to measure the anant, it is not possible. The eyes are a camera. A camera takes a photo, showing a smaller version of the original object. Our buddhi, hriday and anubhav are all small. It is not possible for them to take a photo of the anant. A photo of the sky is shown on a piece of paper - is the sky the size of the paper? No!

If a person becomes free of this camera he will become established in his poornata. When the anant is measured with the anant, then you will know that anant and anant are not two, they are one.

You believed the shareer seen in the svapna to be your 'I', and the shareer of the jagrit to be your 'I' - both are Maya. Rama gave Hanuman the example of the akash and the upadesh of the moola-Tattva.

The Vedas state that the Paramatma is not a kalpana, bhavna, or form of the antahkarana; He is the moola-Tattva of this world. He is the chetan-Tattva. Other majhabs describe the Paramatma as a belief. Vedanta calls Him a form of *dhaatu* - a primary substance. Therefore, it is possible to get the sakshatkara of the Paramatma.

There is the akash in which the earth, other planets, stars etc are created. They remain for some time and then they are destroyed. This is the maha-akash that

cannot be severed or broken. Walls are built, but space is not cut. The math-akash is a house, and the ghata-akash is the space inside a pot - they are like reflections in water. That, which fills everything without being different in different individuals is the chid-akash - pure consciousness, reflected in every antahkarana. The chid-akash is reflected in the mithya buddhi, and the anatma is reflected in the waters of vasana. Mithya means something that is perceived but is not real, like the blueness of the sky. The reflection of the akash is seen because of the mithya upadhi; it is mithya because it is not actually there.

Ghata-akash means the space within the boundary - an *avachhe`da*. There is no avachheda in the Parabrahm Paramatma; He is paripoorna. The ghata-akash is kootastha - immovable. The jala-akash, meaning the space of the akash in water, is the jeeva, and the *me`ghaakaasha* (the cloud in the sky) is the Ishwara. The Atma-Brahman is not the karta. The karta is the buddhi that is influenced by the false appearance of the sansara. The jeeva is also a superimposition; it is not real.

This sansara is like a cremation ground of a Tantric that seems to come alive. There is nothing there, but it seems that a wedding procession of ghosts and spirits are reveling with all pomp and splendor. It is the mana that is seen in the form of the ghosts, spirits etc.

Mahadev is alone in the Maha-smashaan of this world. Shankarji alone is the Sat in this great crematorium we call the world. The prapanch seems to have consciousness because of agnan. The only factual vastu is the oneness of the Atma-Paramatma.

The Brahman cannot be broken up, but we perceive all the separateness because of the fragmented buddhi. The jeevan of what is perceived is a dream. It is very little, very short. The one who perceives it is Satya, poorna, and vast. It is the Atma who perceives everything, and the Atma is ajar-amara.

What if the Brahman were to be perceived? If the Atma perceives the Brahman as a vishay, it will be kalpita, an imagined object. It will be small, while the one who perceives will be Satya. The things seen all around will be small. The Atma also perceives the things all round.

The Rama-Tattva described by Sitaji in the ‘Adhyatma Ramayana’, the Rama-Tattva described by Shankarji, and the Brahm-Tattva described by Rama Himself, through the example of the akash, all indicate the moola-Tattva of this srishti.

This is the ‘Rama-hriday’. This Gnan is obtained through the Mahavakyas like ‘Tattvamasi’.

Avichhinnasya poorna`na e`katvam pratipaadyate`,

tattvamasyaadivaakyaishcha saabhaasasyaahamastaatha.

Adhyatma Ramayana 1. 12

Mahavakyas like Tattvamasi are not imagined convictions. They are factual knowledge.

RAMA-GITA: The upadesh Shri Ramachandra gave to Lakshman for obtaining the anubhav of the Paramatma is called the ‘Rama-Gita’. It includes the explanation of the profound Rama-Tattva.

RAMA-TATTVA: The Bhagavad-Gita is a sacred writing of the Purana style and the Rama-Gita is a sacred writing of the Upanishad style.

The first time Shri Rama gave an upadesh was in the Aranya Kanda, and it is called the ‘Sankshipta Rama-Gita’ because it is in brief. The second upadesh was in Ayodhya after He had been crowned on the throne. This upadesh was in greater detail and so it is called the ‘Large Rama-Gita’.

THE SANKSHIPTA RAMA-GITA: After giving up the Rajya and going into the forest with Sita and Lakshman Rama was sitting alone in the Panchavati one day. Lakshman went to Him and bowed down. With great humility he asked Rama, ‘Bhagwan, I wish to hear from Your lotus-face, the sadhan of Moksha which is unfailing and unsullied. There is nobody else, but You, who can give me the upadesh of bhakti, vairagya and poorna Gnan.’

Rama gave Lakshman the most profound secret Gnan. This Gnan is such that if a manushya listens to it he becomes free of agnan immediately. Shri Rama described the swarup of Maya and the sadhan for Gnan, and described Gnan as well as vignan. He explained the swarup of the gneya Paramatma to Lakshman.

MAYA: To have Atma-buddhi for the objects that are anatma, like the shareer – meaning, to identify with the things that are inert in themselves - is Maya. Maya has two forms - vikshep and avaran. Vikshep means confusion and avaran means the covering of avidya that hides the Atma-swarup.

A manushya imagines all kinds of things from the Mahat-Tattva to Brahma and all the gross and subtle matter of this sansara, and is deprived of his Gnan-

swarup Atma because of this. If the jeeva - who is actually a form of the Paramatma - does sadhana and knows the Atma, he becomes free of Maya.

SADHAN: A manushya should come to a definite conclusion about the oneness of the jeeva and Shiva. He should become free of the panch klesha - the five afflictions of ignorance, ego, attachment, aversion, and fear of death. He should serve his Guru with bhakti, with his mana, vani, and karma. He should develop the virtues if shama-dama etc and adhere to the rules of yama-niyam etc. He should free himself of all attachments and behave equal good-will for all. And, he should have single-minded prema for Rama. He should be completely uninvolved in the sansara, live in solitude, and do Vedanta-vichar in an unrelenting effort to obtain Atmagnan. Such a person obtains Gnan.

GNAN WITH VIGNAN: To know yourself to be separate from the buddhi, prana, mana, deha, and ahankara, know that you are the nitya-shuddha-buddha chetan Atma, is Gnan.

Vignan means Atma-sakshatkara, a direct personal experience of your true Self.

When a manushya gets vignan he knows himself to be beyond the buddhi and other upadhis. He obtains the realization that he is one, non-dual, Satya, unattached, self-effulgent, the sakshi of all, paripoorna, undying, ever-free, chid-anand-swarup. This kind of Gnan, vignan and vairagya are attained in a short time by a bhakta, and he obtains Moksha.

THE SWARUP OF THE GNEYA PARAMATMA: The meaning of the Gnan of oneness of the Atma and the Paramatma means to merge into the Paramatma along with the moola-avidya, shareer, our karmas and our indriyas. The laya of avidya is Moksha. The Atma is always Mukta. It is the swarup of the Paramatma.

THE BIG RAMA-GITA: Even after Sita-tyaga, Shri Ramachandra continued to rule as an ideal ruler for the benefit of His people. One day, finding Him alone, Lakshman came to Shri Ramachandra. He bowed down with great bhakti and prayed, as a sharanagata, for the upadesh of Gnan.

Shri Rama observed that the Gnan He had given to Lakshman at Panchavati needed to be elaborated upon for Lakshman to absorb Atmagnan fully. To remove the darkness of agnan in Lakshman, Shri Rama gave him a detailed upadesh of Gnan with great pleasure. The three principle steps of the process of sadhana are made clear in this upadesh.

(1) To work according to the Varna-Ashram

(2) To give up karma after chitta-shuddhi
(3) To develop the six enriching habits called Shatsampatti and become qualified to be a jignasu, and taking sharan in the Sadguru.

If a person does not give up doing karmas actively and intentionally, he will not be able to come out of the cycle of rebirth. Doing karmas to fulfill worldly desires makes the identification with the shareer stronger, and then it becomes impossible to walk the path of Paramartha.

A sadhak, however, reaches a stage where the difference of Paramatma-jeevatma disappears from his antahkarana, because the effulgence of vignan dispels the illusion created by Maya. Therefore, for the jeeva to get Moksha, karma is redundant. Only Gnan is needed.

An agnani who has anatma-buddhi has the unease of mind, of being part of the penance of doing karma-tyaga. A Tattvagnani has no such burden. A person who has bodha, and whose chitta is free of vikar, should give up even the vihit karmas after undertaking the proper rituals. By the kripa of his Guru he absorbs the purport of the Mahavakyas like Tattvamasi, and obtains the anubhav that the Brahman and the Atma are one. He becomes sukhi and attains eternal tranquility.

The shareer has three upadhis - the sthoola, sookshma, and karana. An enlightened person comes to the decision that he is not connected to any of these three shareers. He is Atma-swarup. He is not connected to the five imaginary koshas (sheaths) of the Atma like the annamaya kosha, etc. He is the advitiya and ajanma Atma that is the Brahman.

The buddhi-vritti created by Tamoguna changes at every level, creating the bhranti that the things of this sansara are Satya. Therefore, this buddhi-vritti has to be given up by using the method of *ne`ti-ne`ti,* negating everything until only the Atma remains. This is the method of the Shrutis to establish the Atma-Tattva, and negate the sansara. It gives the anubhav of the vastu that is pure consciousness, eternal, sukha-swarup, without attributes, self-effulgent, all-pervading, and advitiya.

Anaadyavidyodbhavabuddhibimbato jeevah prakaashoayamiteeryate` chitah,

aatmaa dhiyah saakshitayaa prithaksthito buddhyaa parichhinnaparah sa e`va vahi.

Chidvimbasaakshyaatmadhiyaam prasangatastve`katra vaasaadanalaakttalohavat,

anyonyamadhyaasavashaatprateeyate` jadaajadatvam cha chidaatmache`tash.

Uttar Kanda 50. 40-41

That means the buddhi that has been created by the avidya which is anadi, reflects the prakash of this chetan called the jeeva. The Atma is separate from it, being the sakshi of the buddhi, although the Paramatma is not separate from the buddhi. Like iron heated in fire, the chidabhasa sakshi Atma and the buddhi stay together and identify with one another. This results in their chetanta and jadata being perceived.

The proximity of the Guru along with Veda-vichar gives vivek of the jada-chetan, making it possible for the jada to be given up. Then the person gets the anubhav of the Rama-Tattva.

Shri Rama explained the method of doing Atma-chintan by describing His swarup. 'I am the form of prakash. I am unborn, eternal, and advitiya. I am always evident and absolutely pure. I am full to the brim with vishuddha vignan. I am free of any ailments, and totally untainted. There is no kriya in Me. I am anand-swarup and eternally Mukta, I have unlimited powers, I am beyond the range of the indriyas and immutable. I am Gnan-swarup, anant, and infinite. The Vedic Pundits do My chintan continuously in their hriday.

This kind of unbroken chintan destroys avidya. While doing chintan you should know that this whole world is the swarup of the Paramatma, and immerse your swarup in the Atma that is filled with the Chid-anand. Then, the difference of outside-inside vanishes. When you know this moving-unmoving world to be the swarup of the Omkara you get immersed in Samadhi.'

For the bodha of the Advaita, Rama reiterates:

Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa tadaa,

yathaa jalam vaarinidhau yathaa payah ksheere` viyadvayomnyanile` yathaanilah.

Yah se`vate` maamagunam gunaatparam hridaa kadaa vaa yadi vaa gunaatmakam,

soaham svapaadaachitare`nubhih sprishan punaati lokatritayam yathaa ravih. Uttar Kanda 50. 56-61

'Just as water merges into the sea, milk into milk, the ghata-akash into the maha-akash, and air into air, becoming one, if a manushya does the chintan of the prapanch not being separate from his Atma, the jeeva becomes established in the feeling of being the Mukta Paramatma.

A purush who serves Me with his chitta - whether in My nirguna form of My saguna form - is My roop. He purifies all three worlds with the touch of the dust of his feet, just as the Surya does with sunlight. This advitiya Gnan is the quintessence of all the Shrutis.'

Shri Rama took the decision to tell this secret teaching to Lakshman.

Apart from these three episodes, there are some special things that are given in the 'Adhyatma Ramayana'. They are important because of their connection with the chintan of the adhyatma.

SOME POINTS GIVEN IN THE ADHYATMA RAMAYANA WHICH DESERVE TO BE DISCUSSED: The Ramayana is a complete allegory. Dashrath is the jeevatma with ten indriyas. Kaushalya is kushal-vritti. Sumitra is the active shakti for antahkarana-shuddhi. Kaikeyi is the shakti that removes the pratibimba, necessary for Ravana to be killed. Rama's sankalpa has the power of Gnan, which is strengthened further by Kaikeyi's bhavna.

Rama, Lakshman, Bharat and Shatrughna have been given as symbols of several quartets - the four Varnas, the four Ashrams, Vishwa-Taijas-Praagna-Turiya, jagrit-svapna-sushupti-turiya, Ishwara-Hiranyagarbha-Praagna-Turiya, Sankarshan-Pradyumna-Aniruddha-Vasudev, etc.

The purport is that nothing exists, but the paripoorna Parabrahm Paramatma. All the desha-kaala-jaati, sthiti-avastha-karma, etc are transient. To get this anubhav it is necessary to destroy all the subtle enemies that hide in the shareer symbolized by the fortress of Lanka. The enemies are ahankara-mamata, depicted by Ravana-Kumbhakaran and other Rakshasas.

When Shri Rama, Sita and Lakshman left Ayodhya to live in the vana for fourteen years, the people of Ayodhya were distraught. The great Muni Vamdev consoled them by introducing them to the Rama-Rahasya.

E`sha raamah paro vishnuraadinaaraayanah smritah,

e`shaa saa jaanakee lakshmiryogamaaye`ti vishrutaa.

Asee she`shastamanve`ti lakshmanaakhyashcha saampratam,

e`sha maayaa gunairyukttastattadaakaaravaaniva.

E`sha e`va rajoyuktta brahmabhoodvishvabhaavanah,

sattvaavishtastathaa vishnustrijagatpratipaalakah.

E`sha rudrastaamasoante` jagatpralaykaaranam,

Ayodhya Kanda Sarga 5. 11-14

This Rama is the Adi-Narayana, Bhagwan Vishnu, and Janaki is Yoga-Maya who is Laxmiji. The one who has the name 'Lakshman' at present, and follows Shri Rama-Sita is the Sheshaji. This Purushottam Bhagwan is connected to Maya and perceived in various forms. When He attached Himself to Sattvaguna He is Vishnu Bhagwan who protects all the three worlds. At the end of the Kalpa He takes the ashray of Tamoguna and becomes Rudra, who causes pralay.

When this Parabrahm Paramatma became Rama, Valmiki revealed the artha of the Vedas in the form of the Ramayana, to tell the world about the charitra of Rama. Rama is mantra-murti. He manifests in the hriday.

There are two people in the jeevan of Shri Rama who give Him guidance. Vasishtha is the Brahmin Muni, symbolizing the pragna shakti, and Muni Vishwamitra is the Kshatriya Muni, symbolizing the prana shakti. Both pragna and prana are very important in the jeevan of a manushya. Their presence is in his jeevan can enable him to attain the supreme goal.

The episode of Ahalya-uddhar has a description that Muni Vishwamitra persuaded Rama to touch Anaya. Seeing Rama hesitate, he said, 'don't be afraid. You are not doing any paapa. It is Your kartavya to give salvation to a lady who has done paapa. All her paapa will be burnt to cinders by Your touch.'

This is the drishti of a Sant, which has the capacity to make an inert object filled with consciousness. The greatness of a manushya's drishti is in uplifting the downfallen. The rules of the outside world don't create any obstacle in this.

The importance of the Sadguru is also shown in another episode. Only by the kripa and inspiration of a Sadguru can a sadhak become free of his jadata and obtain the prakash of the shuddha chaitanya.

In the granth called 'Prapannamrita' of the Ramanujacharya Sampradaya, Shurpanakha is given the character of Radha in the Krishna-Avatar. The purport is that if a manushya connects his kamana to Bhagwan, he gets a very lofty fruit, no matter how low he has fallen.

In the 'Mahavir Charit', Surpanakha, Manthara, Khar-Dushan, Marich, and others have been depicted as sadhan-roop in Ravana's political policy. When they had some contact with Rama they obtained param-gati.

In concluding, it is essential to draw your attention to a particular point given in the 'Adhyatma Ramayana'. The combination of Gnan and karma is the base and support of this entire granth in general and in the 'Rama-Gita' in particular. Gnan is apaurusheya - it is not created by any manushya. In fact, it is not even made by the Ishwara or any jeeva. Nor has it come from any book. Nowhere in this world is there a description of the swarup of Gnan. Tattvagnan has no majhab, or you can say it is the majhab of the Avadhoots. Gnan comes only by complete comprehension.

In the anushthana of a mumukshu, a combination of Gnan and karma is essential, but the Paramatma is not connected to karma or upasana in any way. Gnan is self-established. It needs no help from karma. A vritti filled with Brahmagnan and its rasa stays in the shareer of a Brahmagnani. It rises on occasion, 'I am the Brahman'.

The importance of a manushya's karma has three drishtis:

(1) For pleasing the Paramatma
(2) For becoming nishkama
(3) Because of prema for one's kartavya

The five kleshas were completely absent in Rama doing His kartavya. Had the three states of jagrit-svapna-sushupti and srishti-sthiti-pralay existed in the eternal stream of the Sacchidananda, these kleshas would also have been in Rama. There is not the slightest possibility of bandhan in Rama - He is the pratyak chaitanya, ekarasa, paripoorna, advitiya, and not subject to fragmentation. Even so, He is the beej in the form of amrita.

Rama is nitya-shuddha-buddha-Mukta. His doing tyaga of Sitaji means the Parabrahm is without shakti, He is nirguna and nirakara. This is the nishedha of vritti, the negation of Maya.

Akhandananda Saraswati.

ADHYATMA RAMAYANA

By

SWAMI AKHANDAND

(1)

Suppliment.

The Parabrahm Paramatma is the Sacchidanandakanda - the source of bliss that is pure existence, pure consciousness, and pure anand. The Sacchidanandakanda Brahman manifested in the form of Rama. It is that Brahman who is Rama, and also Krishna and also Shiva. The many formss of the Brahman creates a jignasa to know about the nirakara dhatu in them. There are dangling ear rings, a necklace, and bangles. A knowledgeable person says, 'they are all gold.' You ask, 'what is gold?'

There is an urge to recognize the substance of different forms. If only one form were to be decided upon - that only this form is gold, or if it was made totally nirakara - then there will be nothing to arouse jignasa.

If you want to obtain Gnan about the Parameshwara there should be many akaras in Him. Those who believe only in the nirakara do not obtain Gnan, because they accept only the nirakara form of the Parameshwara, which is beyond the reach of people. Even those who believe the Parameshwara to have only one akara accept that He is limited to that form. They become filled with the shraddha that that form alone is the Paramatma.

Actually, the one who is present in all the thousands of forms should be searched for. Thus, by the method of the Sanatana Dharma - the Vedic Dharma - the Parameshwara is described in the forms of Brahma, Vishnu, Shiva, Ganesh, Surya, Devi, Rama, Krishna, and other forms. This enables us to recognize the one in the different forms.

Therefore, the fact is that we cannot understand the nirguna, nirakara and nirvishesh vastu without first superimposing a form on it and then negating the form.

The Valmiki Ramayana describes the Sacchidananda Rama with the predominance of the Sat, the satkarmas He does, the kind of sadbhava He has, and His many sadgunas. Right at the start, Valmiki asks a question:

Konvasmin saampratam loke` gunavaan kashcha veeryavaan.

'Who, at this time, is the manushya in this sansara with the maximum gunas and the greatest valor?'

The adhikari shrota and the adhikari vakta are described.

Tapah svaadhyaayaniratam tapasvee vaagvidaam varam,

naaradam paripaprashra vaalmeekirmunipungavam.

'The tapasvi (Valmiki) asked Naradji.'

The one who asked is a tapasvi and the one who answered is not only a tapasvi, he is also constantly engaged in svadhyaya and he has the capacity to explain his anubhav to others. If a person is an anubhavi, but incapable of articulating his experience, his wisdom will remain within himself. If a person is very eloquent, but has no anubhav worth talking about, what will he say?

Narad has tapasya as well as svadhyaya - is constantly introspecting and gaining deeper insights. So, he is an ideal vakta. Valmiki asked him, 'who, at this present time is the most gunavan manushya in this world?'

Bhavabhuti has written, 'why do all the poets praise only Shri Ramachandra? This is a great dosha of the poets - whatever we read is full of Shri Rama's good qualities!' The answer to this is given in the 'Prasanna Raghav'.

Svasookttinaam paatram raghutilakme`kam kalayataam,

kaveenaam ko doshah? Sa tu gunaganaanaamavagunah.

'The poets use their skills to describe Rama's gunas, but they are not to blame. *Sadgunaganaanaam avagunah* - it is the ava-guna of Rama that whoever you see is attracted by His gunas. He is the only form of the treasury of satkarma, sadbhava, and sadguna. If you wish to find an ideal in any area of virtue, it will be found in Rama.'

The predominance of Sat is in the Valmiki Ramayana. The predominance of the Chit is in the Yoga Vasishtha, which is also called the Maha-Ramayana. It contains descriptions of Bhagwan's Gnan-swarup. There is another famous Ramayana, the 'Anand Ramayana'. The 'Adhyatma Ramayana' is an inclusive granth because the descriptions of Bhagwan's sadguna and sadbhava, descriptions of His Chit-swarup and Anand-swarup are all given in it. It contains Bhagwan's Anand-leela, Chit-leela, and Sat-leela. One thing worth noting in it is

that Ravana is a shishya of the Sanat Kumars and also of Naradji. They tell him that this Rama is Bhagwan. After hearing this, Ravana decided, 'I want to die at the hands of Rama.' These Sants did not leave even Ravana an a-bhakta. He, who we see as Ravana from the outside, has the beej of bhakti in him.

When we see anybody as bad it is our own mana that is bad. Whether the person is actually bad or not is not conclusive.

Regarding the charit of Shri Ramachandra Shri Ramanujacharya has said, 'I have done shravan of the Valmiki Ramayana eighteen times from the lips of my Guruji. Each time I found a new meaning in it.' There is a commentary on the Valmiki Ramayana called 'Bhushan', which enumerates these eighteen new meanings.

So, Rama is the Param-Tattva. The Brahman described in Vedanta is sakshat Rama. Rama-Sita are the Abhinna-Tattva. Sita is not separate from Rama and Rama is not separate from Sita. Bharatji is the form of a bhakta and Shatrughnaji is the servant of Bhagwan's servant. Lakshmanji is Bhagwan Ramachandra's companion. The special factor about Hanumanji is that a Bhakta who chants the name of Rama unceasingly may or may not tell Him, but Rama reaches everywhere for His bhakta's benefit.

Now, Shri Rama is to be described. This is the 'Adhyatma Ramayana'. *Rama-ayana* means the house of Rama. 'Ayan' means house. 'Ramcharitamanas' means the source of Shri Rama's charit. The form of the katha emerges from the lake of the manas.

Chalee subhaga kavitaa saritaa saun,

raama bimala jasa jasa bharitaa sau.

In the Ramcharitamanasa the poetry of the amrita of Rama's charit flows.

Where does it originate?

The Gangaji, the Saryu, the Brahmaputra and other rivers originate from the Mansarovar. In the same way this Rama-katha originates in the *maanasa* - the mana that is spiritual. The meaning given by Goswami Tulsidasji for the word 'manas' is, basically, the adhyatma. If Goswamiji has taken the maximum number of points from anywhere, it is from the 'Adhyatma Ramayana'.

The meaning of the word ‘adhyatma’ is that the mana is in the shareer and the roop of Shri Rama that is in the mana is what we ensconce on the throne of this granth.

‘Adhyatma Ramayana’ means the picture of that Rama, who is enthroned in our hriday as the antaratma, the antaryami.

The Adhyatma Ramayana

Sundar Kand

The first Sarga

Hanumanji's going to Lanka

Shreemahaade`va uvaacha

Shatayojanavisteernam samudram makaraalayam,

lilanghayishuraanandasandoho maarutaatmajah. 1. 1

Dhyaatvaa raamam paraatmaanamidam vachanamabraveet,

pashyantu vaanaraah sarve` gachchaantam maam vihaayasaa. 1. 2

Amogham raamanirmukttam mahaabaanamivaakhilaah,

pashyaamyadyaiva raamasya patneem janakanandineem. 1. 3

Kritaarthoaham kritaarthoaham punah pashyaami raaghavam,

praanaprayaanasamaye` yasya naama sakritsmaran. 1. 4

Narasteertvaa bhavaambhodhimapaaram yaati tatpadam,

kim punastasya dootoaham tadangaangulimudrikah. 1. 5

Tame`va hridaye` dhyaatvaa langhyaamyalpavaaridhim,

ityukttvaa hanumaanbaahoo prasaaryaayatavaaladhih. 1. 6

Rijugreevordhvadrishtih sannaakunchitapadadvayah,

Dakshinaabhimukhastoornam pupluve`anilavikramah. 1. 7

In Sanskrit, the word *samudra* means – *samyak udrichyate` iti samudrah* – that, in which a flood-tide comes and an ebb-tide comes, is called a samudra. Or else, *mudraa* can mean a position of the shareer, a ring worn on the finger, or a coin, etc. It can also mean Laxmiji. *Sa-mudra* means, 'with Laxmi'. That, in which Laxmi stays, whose daughter Laxmi is, is called 'samudra'.

‘Seeing the hundred yojan expanse of the samudra did not reduce Hanumanji’s treasury of anand. He had no doubts, no fear, and no dilemma. It was as though spurts of anand filled him continuously.

Hanumanji did Rama’s dhyana. Then he told the vanars, “O Vanars! I am going by the akash-marg. Don’t consider me to be Hanuman; consider me to be Ramachandra’s baan, which is unfailing. Today itself I will see Janakiji. I am krita-kritya – I am successful! I will come back and then I will see Rama. I am the emissary of the one whose name has such power that if a manushya remembers it at the time of mrityu he crosses over the sagar of janma-maran. Ramachandra has given me the mudrika He wears on His finger. He is seated in my hriday. What obstacle can this small samudra create for me?”

Shri Hanumanji spread out his tail and straightened his neck. He bent both knees and turned his eyes towards the akash. Facing south, he leapt up into the air like a great gust of wind.

Aakaashaattvaritam de`vairveekshyamaano jagaama sah,

drishtvaanilasutam de`vaa gachchhantam vaayuve`gatah. 1. 8

Pareekshanaartham tattvasya vaanarasye`damabruvan,

gachchhatye`sha mahaasattvo vaanaro vaayuvikramah. 1. 9

Lankaam prave`shtum shaktto vaa na vaam jaaneemahe` balam,

e`vam vichaarya naagaanaam maataram surasaabhidhaam. 1. 10

Abraveedde`vataavrindah kautoohalasamanvitah,

gachchha tvam vaanare`ndrasya kinchidvighnam samaachara. 1. 11

Gnaatvaa tasya balam buddhim punare`hi tvaraanvitaa,

iyukttaa saa yayau sheeghram hanumadvighnakaaranaat. 1. 12

Aavritya maargam puratah sthitvaa vaanaramabraveet,

e`hi me` vadanam sheeghram pravshasva mahaamate`. 1. 13

De`vaistvam kalpito bhakshyah kshudhaasampeeditaatmanah,

taamaaha hanumaanmaataraham raamasya shaasanaat. 1. 14

The Devtas were watching. They wondered whether Hanumanji would be able to achieve Rama's work. They called Surasa, the mother of the Nagas, and told her, "we want to test Hanumanji's bala and buddhi. Please go and assess these and come back."'

The prana-shakti and the pragna-shakti – meaning, the physical strength and intelligence – are both upadhis of the Ishwara. Bhagwan is all-powerful and omniscient, and that is why He is called sarvashaktimaan and sarvagna.

'The Devtas said, "Rama's pragna and bala have come into Hanumanji at this time. That is why he can defeat Ravana. So, go and test him and then come back to us."

Surasa went and stood in Hanumanji's path. She told him, "Hanumanji, come into my mouth first. Only then can you go on your way."

"Why?"

"Because the Devtas have made you my food and I am hungry."

Gachchaami jaanakeem drashtum punaraagamya satvarah,

raamaaya kushalam tasyaah kathayitvaa tvadaananam, 1, 15

Nive`kshye` de`hi me` maargam suratpaayai namoastu te`,

ityukttvaa punare`vaaha surasaa kshudhitaasmyaham. 1. 16

Pravishya vadan te`adya gachchhaami tvarayaanvitah,

ityuktto hanumaanaaha mukham sheeghram vidaaraya. 1. 17

Pravishya gachchha me` vaktram no che`ttvaam bhakshayaamyaham,

ityuktvaa yojanaayaamade`ho bhootvaa purah sthitah. 1. 18

Drishtvaa hanoomato roopam surasaa panchayojanam,

mukham chakaara hanuman dvigunam roopamaadadhat. 1. 19

Tatashchakaara surasaa yojanaanaam cha vinshatim,

vaktram chakaara hanumaanstrinshadyojanasammitam. 1. 20

Tatashchakaara surasaa panchaashadyojanaayatam,

vaktram tadaa hanoomaanstu babhoovaangushthasannibhah. 1. 21

Pravishya vadanam tasyaah punare`tya purah sthitah,

pravishto nirgatoaham te` vadanam de`vi te` namah. 1. 22

Hanumanji said, “Mataji, I am on my way to obey Rama’s aagna to go to Lanka and see Janakiji. I will first see Janakiji and then give the information to Rama. You may eat me after that. I do not fear mrityu. It comes to us all, sooner or later. Mrityu is nothing to be afraid of; it is a certainty. So please let me complete my work, and after that is done, you can do what you want. I bow down to you.”

E`vam vadantam drishtvaa saa hanoomantamathaabraveet,

gachchha saadhaya raamasya kaaryam buddhimataam vara. 1. 23

De`vaih sampre`shitaaham te` balam jignaasubhih kape`,

drishtvaa seetaam punargatvaa raamam drakshyasi gachchha bhoh. 1. 24

Ityuktvaa sa yayau de`valokam kvayusuth punah,

jagaama vaayumaarge`na garutmaamiva pakshiraat. 1. 25

Samudroapyaaha mainaakam manikaanchanaparvatam,

gachchhatye`sha mahaasattvo hanumaanmaarutaatmajah. 1. 26

Raamasya kaaryasiddhyartham tasya tvam sachivo bhava,

sagarairvarddhito yasmaatpuraaham saagaroabhavam. 1. 27

Tasyaanvaye` babhoovaasau raamo daasharathih prabhuh,

tasya kaaryaarthasiddhyartham gachchhatye`sha mahaakapih. 1. 28

Surasa said, “no – no! First come into my mouth; otherwise I will chew you up!”

Hanumanji said, “all right; open your mouth.”

Surasa opened her mouth. Hanumanji made his form one yojan wide. Surasa made her mouth five yojans wide. Hanumanji became twice as big. They went on increasing in this manner until Surasa made her mouth fifty yojans wide. Hanumanji immediately became as small as a manushya’s thumb. He flew into her mouth and out again, in a flash.

“Look, Mataji,” said Hanumanji, “ I went into your mouth and came out again.”

Surasa said, “Hanuman! Go your way! You can indeed succeed in doing Ramji’s work. There are times when a sevak has to be even smarter than his Swami; otherwise how can he give sukha to his Swami? The Swami doesn’t think about his own sukha – the sevak has to think about his Swami’s sukha.

The Devtas had sent me to test your bala and buddhi. Go – you will meet Sita and then meet Rama.”

Surasa went back to Devloka, and Hanumanji flew towards Lanka.

Samudra told Mainak Parvat to come out from the bottom of the sea. “Come up, Mainak. My ancestor, Sagar, increased my expanse. Rama is born in Sagar’s vansha. It is to do Rama’s work that Hanumanji is going to Lanka. I want you to help him in the task of doing Rama’s work.”’

At the time when Indra began to cut off the wings of mountains – parvats had wings in those times, and could move from one place to another – Samudra had hidden Mainak in its depths to save him. So it was Mainak’s duty to do what Samudra asked him to do.

Tvamuttshtha jalaattoornam tvayi vishramya gachchhatu,

sa tathe`ti praadurabhoojjala madhyaanmahonnatah. 1 29

Naanaamanimayaih shringaistasyopari naraakritih,

praaha yaantam hanoomantam mainaakoaham mahaakape`. 1. 30

Samudre`na samaashtistvaadvishraamaaya maarute`,

aagachchhaamritakalpaani jadghvaa pakvafalaani me`. 1. 31

Vishramyaatra kshanam pashchaadgamishyasi yathaasukham,

e`vamukttoatha tam praaha hanoomaanmaarutaatmajah. 1. 32

Gachchhato raamakaaryaartham bhakshanam me` katham bhave`t,

vishraamo vaa katham me` syaadgantavyam tvaritam mayaa. 1. 33

Ityuktvaa sprishtashikharah karaagre`na yayau kapih,

kinchiddooram gattasyaasya chhayaam chhaayaagrahoagraheet. 1. 34

Mainak rose up out of the sea with sparkling gems and fruit-laden trees. He told Hanumanji, “I have come to offer you some rest and refreshment. Please rest awhile and eat the fruits that are as sweet as amrita, and then go on your way.”’

Look – even in the middle of the sea Hanumanji got a place to rest and refresh himself by Ramji’s kripa!

I know a Mata who wanted to end her life. She got up in the night when everyone was asleep, and jumped into the well in the courtyard of their house. She felt she was being held up on somebody’s hands. Her clothes did not get wet. She sat like this for several hours.

In the morning, her family members began to look for her. They heard her voice chanting ‘Sita-Rama, Sita-Rama’ coming from the well. They brought her out and heard her story. They looked inside the well; there was no sign of anybody being there. The Mata was not hurt in

any way and her clothes did not get wet. She lived for fifteen years after this incident.

Bhagwan protects His bhaktas everywhere. Those who feel unprotected lack faith in Bhagwan.

'Hanumanji told Mainak, "I am going on Rama's work – how can I think of my own comfort before His work is done? How can I rest, or eat? I have to go as quickly as possible." He touched Mainak with his hand as a sign of respect, and flew on.

A little further Hanumanji encountered Simhika. Simhika stayed under the water. She would catch the chaya – shadow – of whoever flew over the samudra above her, and eat them.'

The Pratibimbavadi Vedantis give this as an example. They say that even the pratibimba – the reflection or shadow – is Satya, and that it is caught to catch the person whose shadow it is. The jeevatma is a pratibimba of the Paramatma, who is the bimba. It is subject to sukha and dukha, Swarga and Narak, etc. A manushya gets kalyan only when he gets bodha about his being the bimba and not the pratibimba. The bimba is the Paramatma and the pratibimba is the jeevatma. The believers of the Vivaran principle say that the pratibimba is Satya. They give an elaborate explanation for this. They say that the abhasa is mithya and the pratibimba is Satya. This is how a chaya purush – a shadow that acts like a separate person – is achieved.

Simhikaa naama saa ghoraa jalamadhye` sthitaa sadaa,

aakaashagaaminaam chhaayaamaakramyaakrishya bhakshaye`t. 1. 35

Tayaa griheeto hanumaanshchintayaamaasa veeryavaan,

ke`ne`dam me` kritam ve`garodhanam vighnakaarinaa. 1. 36

Drishyate` naiva koapyatra vismayo me` prajaayate`,

e`vam vichintya hanoomaanagho drishtim prasaarayat. 1. 37

Tatra drishtvaa mahaakaayam simhikaam ghoraroopineem,

papaata salile` toornam padbhyaame`vaahanadrushaa. 1. 38

Punaruplutya hanumaandakshinaabhimukho yayau,

tato dakshinamaasaadya koolam naanaafaladrumam. 1. 39

Naanaapakshimrigaakeernam naanaapushpalataavritam,

tato dadarsha nagaram trikootaachalamoordhani. 1. 40

Praakaaraibahubhiryukttam parikhaabhishcha sarvatah,

prave`kshyaami katham lankaamiti chintaaparoabhavat. 1. 41

Raatrau ve`kshyaami sookshmoaham lankaam raavanapaalitaam,

e`vam vichintya tatraiva sthitvaa lankaam jagaama sah. 1. 42

Simhika stayed under the water and caught the pratibimba of any being that flew overhead, and pulled the bimba down and ate it. She caught Hanumanji's shadow. Hanumanji wondered, "why has my movement stopped? I cannot see anybody. This is very strange." He looked down at the samudra and saw the Maya form of Simhika.'

Simhika is the mother of the planet Rahu, a demon who causes an eclipse of the sun. Rahu is called *'sairhike`ya'* – Simhika's putra, the son of a shadow. This is how the Devtas and the Asuras are different.

How does an eclipse happen? It happens with a chaya – the shadow of the moon on the sun causes an eclipse. A Devta stays in the chaya, and he covers up the sun or moon, and there is an eclipse. This Devta is called Asura-roop because he blocks light, and that is why he is called the son of Simhika.

'Hanumanji gave two hard kicks to Simhika, since he was flying and could not kick with one foot. Then he turned to the south and flew on. When he reached the island of Lanka he saw that there was a beautiful city on the summit of a mountain that had three peaks. The city was rich with lavish verdure, trees laden with fruits and flowers, and

fortified with a high wall behind a deep moat. “How will I enter Lanka?” thought Hanumanji. “I will go in after dark, in a tiny form,” he decided. He stayed where he was, waiting for evening to come.

Dhritvaa sookshmam vapurdvaaram pravive`shaprataapavaan,

tatra lankaapuree saakshaadraakshaseeve`shadhaarinee. 1. 43

Pravishantam hanoomantam drishtvaa lankaa vyatarjayat,

kastvam vaanararoope`na maamanaadritya lankineem. 1. 44

Pravishya choravadraatrau kim bhavaankartumichchhati,

ityukttvaa roshataamraakshee paade`naabhijaghaana tam. 1. 45

Hanumaanapi taam vaamamushtinaavagnayaahanat,

tadaiva patitaa bhoomau raktamudvamatau bhrisham. 1. 46

Utthaaya praaha saa lankaa hanumantam mahaabalam,

hanooman gachchha bhadram te` jitaa lankaa tvayaanagha. 1. 47

Hanumanji started to go into the city when it became dark. He was stopped by the Vastu Devta.’

When a Vastu-puja is done, a Devta comes and sit in that place. The Devta protects it from any harm, like a fire, thieves coming in and stealing things, from ill-will and strife, etc. All these are the responsibility of the Vastu Devta. Times have changed and people no longer believe in these things. The manushya has become the Devta of all Devtas!

‘When Lankini saw Hanumanji entering the city of Lanka she stopped him as she had stopped many others before him. “He – who are you, in the form of a vanar, coming at night like a thief? What is your intention?”

Lankini kicked Hanumanji, but he evaded her foot and hit her with his left fist. She fell to the ground, vomiting blood. She said, “Hanumanji, go in. You have conquered Lanka.”’

A remarkable thing is stated here – *puraaham brahmanaa prokttaa hyashtaavinshatiparyaye`* - Ramachandra was born in the twenty eighth Treta.

Most people believe that Bhagwan Rama’s Avatar took place in the seventeenth or twenty third Treta. That indicates that Shri Rama came crores of years back. However, Ramavatar took place in this Treta, which means, that the Dwapar Yuga of eight lakh sixty four thousand years, and the five thousand years of the Kali Yuga. It is possible that some portion of the Treta Yuga remained, in which case Rama’s Avatar took place about nine lakh years ago. We can only do namaskaras to those who search for the date of His birth in stone slabs or copper plates ffound in archeological sites!

After extensive Shastrartha, Shri Sanatan Goswami came to a conclusion, but here, it is absolutely clear that Rama was born in the twenty eighth Treta. The Shveta Varaha Kalpa, Vaivasvat Manavantar, and the twenty eighth Treta of the Universe, is when Ramavatar took place. That means, Rama was born in this Treta, and Yoga-Maya Sita was born in Janak’s house.

Puraaham brahmanaa prokttaa hyashtaavinshatiparyaye`,

tre`taayuge` daasharathee raamo naaraayanoavyayah. 1. 48

Janishyate` yogamaayaa seetaa janakave`shmani,

bhoobhaaraharanaarthaaya praarthitoayam mayaa kvachit. 1. 49

Sabhaaryo raaghavo bhraatraa gamishyati mahaavanam,

tatra seetaam mahaamaayam raavanoapaharishyati. 1. 50

Pashchaadraame`na saachivyam sugreevasya bhavishyati,

sugreevo jaanakeem drashtum vaanaraanpre`shayishyati. 1. 51

Tatraiko vaanaro raatraavaagamishyati te`antikam,

tvayaa cha bhastitah soapi tvaam hanishyati mushtinaa. 1. 52

Te`naahataa tvam vyathitaa bhavishyasi yadaanaghe`,

tadaiva raavanasyaanto bhavishyati na sanshayah. 1. 53

Tasmaattvayaa jitaa lankaa jitam sarvam tvayaanagha,

raavanaantahpuravare` kreedaakaananamuttamam. 1. 54

Lankini said, “Brahmaji had told me that Rama will come to the van with His patni. Ravana will kidnap Sita. Rama and Sugriva will become friends. Brahmaji had explained everything to me. He had said, ‘the day a vanar inflicts pain on you, you can understand that Ravana’s time has come.’ Therefore, Hanumanji, you have conquered Lanka. Now I will tell you where Sitaji is.

Tanmadhye`ashokavanikaa divyaa paadapasankulaa,

asti tasyaam mahaavrikshah shinshapaanaama madhyagah. 1. 55

Tatraaste` jaanakee ghoraraakshaseebhih surakshitaa,

drishtaiva gachchha tvaritam raaghavaaya nive`dayah. 1. 56

Dhanyaahamapyadya chiraaya raaghava smritirmamaaseedbhavapaashamochinee,

tadbhakttasangoapyatidurlabho mama praseedataam dasharathih sadaa Hridi. 1. 57

Ullanghite`abdhau pavanaatmaje`na dharaasutaayaashcha dashaananasya,

pusfora vaamaakshi bhujashcha teevram raamasya dakshaangamateendriyasya. 1. 58

Sitaji is in a van called the Ashok Van. It is in Ravana's personal estate, not open to the public like the other parks and gardens in the city. There is a huge shinshapa tree in the middle and Sitaji is sitting beneath this tree."'

The synonym for 'shinshapa' – in Sanskrit – is 'ashok' – meaning, 'without sorrow'. The sheesham tree is also called shinshapa. The wood of this tree is very strong. It is often mentioned in other Puranas, 'Hanumannatak', and other antient texts.

Tulsidasji has written

Sunahi vinaya mama vitapa asokaa,

satya naama kara haru mama sokaa.

Sitaji told the tree, 'I plead with you to justify your name by removing my sorrow.'

In the 'Sitaramacharitayan' it is written:

'He` ashoke! Hara shoka hamaaro,

naama saarthaka hoya tumhaaro'

Sitaji said, 'He Ashok, please remove my shoka and justify your name.'

'"Janakiji is sitting under this shinshapa tree, surrounded by Rakshasis who are guarding her," said Lankini. "Go there quickly. I am fulfilled today, by getting your darshan, because getting the darshan of Bhagwan's bhaktas is very rare. May Shri Ramachandra be prasanna in my hriday."'

The meaning of Lankini's words is that 'Shri Ramachandra is in my hriday, but He has hidden Himself behind a covering. If He is pleased with me, let this covering be removed, so I can get His darshan in my hriday.'

‘May Bhagwan be prasanna’, does not mean that Bhagwan smiles or laughs; ‘prasanna’ means, ‘let Bhagwan become evident in my hriday, so I can get His darshan in my hriday.’

‘Janaki’s left eye began to twitch when Hanumanji had crossed over samudra and Ravana’s left eye also began to twitch, and Rama’s right limbs began to twitch.’

There is a Shukan Shastra where there are omens that give an indication of auspicious or inauspicious events to come. For a lady it is auspicious when there is a twitching in the left part of her shareer, but for a man, it is inauspicious when any part of the left side of his shareer twitches. For a man it is auspicious when there is twitching in the right part of his shareer. People may dismiss this as superstition, but people have experienced the authenticity of such signs.

The Second Sarga

In the Ashok Vatika

Shreemahaade`va uvaacha

Tato jagaama hanumaan lankaam paramashobhanaam,

raatrau sookshmatanurbhootvaa babhraama paritah pureem. 2. 1

Seetaanve`shanakaaryaartheem pravive`sha nripaalayam,

tatra sarvaprade`she`shu vivichya hanumaankapih. 2. 2

Naapashyajjaanakeem smritvaa tato lankaabhibhaashitam,

jagaama hanumaan sheeghramashokavanikaam shubhaam. 2. 3

Surapaadasambaadhaam ratnasopaanavaapikaam,

naanaapakshimrigaakeernaam svarnapraasaadashobhitaam. 2. 4

Falairaanamrashaakhaagrapaadapaih parivaaritaam,

vichinvan jaanakeem tatra prativriksham marutsutah. 2. 5

Dadarshaabhramliham tatra chaityapraasaadamuttamam,

drishtvaa vismayamaapanno manistambhashataanvitam. 2. 6

'Hanumanji entered the extremely beautiful city of Lanka after dark. He had assumed a tiny form. He went around the different districts of the city.'

An emissary's job is not confined to doing only what he is sent to do; he should obtain as much information about the enemy as possible. That is why Hanumanji went around the city before going to Sitaji. He wandered through the streets of different districts, observing everything that may be of use when the war began. So, *'tatra sarvaprade`she`shu vivichya hanumaankapih'.* Then he went to the Ashok Vatika to see Jankiji.'

The Valmiki Ramayana has an elaborate description of the things Hanumanji saw, but it is not worth reading, because the mana of a manushya is weak. There is a description of beautiful Rakshasis in bed with their patis, people indulging in sensuous pleasures, eating, drinking, etc. It emphasises that there was no vikar in Hanumanji's mana when he saw all these scenes.

The mana of a manushya is very shaky – it becomes agitated even when he hears about these things. Hanumanji went into Lanka and saw all these things but no vikar came into his mana. The Valmiki Ramayana describes the scenes in detail in order to show Hanumanji's exceptional qualities. How would Sitaji's beauty and purity be known, without these descriptions of the bhoga-filled lives of the people of Lanka?

'Hanumanji went to the Ashok Van. He saw many kalpavrikshas. There was a large tank of water with gem-studded steps leading down to the water. There were birds, deer, a golden temple, great mahals made of gold, with pillars that were studded with precious stones. The mahals were so high that it seemed as though they were chatting with the clouds. The trees were laden with ripe fruits.

Samateetya punargatvaa kinchiddooram sa maarutih,

dadarsha shinshapaavrikshamatyantanividachchhadam. 2. 7

Adrishtaatapamaakeernam svarnavarnavihangamam,

tanmoole` raakshaseemadhye` sthitaam janakanandineem. 2. 8

Dadarsha hanumaan veero de`vataaniva bhotale`,

e`kave`nee krishaam deenaam malinaambaradhaarineem. 2. 9

Bhoomau shayaanaam shochanteem raamaraame`tibhaashineem,

traataaram naadhigachchhanteemupavaasakrishaam shubhaam. 2. 10

Shaakhaantachchhadamadhyastho dadarsha kapikunjarah,

kritaarthoaham kritaarthoaham drishtvaa janakanandineem. 2. 11

Maiye`va saadhitam kaaryam raamasya paramaatmanah,

tatah kilakilaashabdo babhoovaantahpuraadvahih. 2. 12

Kime`taditi sanlleeno vrikshapatre`shu maarutih,

aayaantam raavanam tatra streejanaih parivaaritam. 2. 13

Dashaasyam vinshatibhujam neelaanjanachayopamam,

dristvaa vismayamaapannah patrakhande`shvaleeyata. 2. 14

Going further, Hanumanji saw a shinshapa tree, thick with leaves so that no sunlight filtered through them on to the ground beneath it. Shri Janakiji was sitting under the tree, surrounded by Rakshasis. Hanumanji felt that she was a Devta who had come down to the earth.'

'One veni' means that Sitaji's hair was uncombed and not plaited. It had become a jata. Why should she bother to groom herself when she was parted from her pati?

The Dharma Shastra describes how a lady should stay when she is parted from her pati.

'Sitaji's tresses had become a jata. There was no smile on her face. Her shareer had become thin. Her clothes were unwashed. She was in an abject state. She slept on the ground without bed or bedding. She was in the grip of shoka, uttering Rama's name continuously. She had nobody to protect her in this place. She had become emanciated because she refused to eat any food.

'Hanumanji saw all this sitting on a branch, hidden by the leaves. He thought, "I am successful! I am fulfilled! Bhagwan Rama's work has been achieved through me."

He heard some commotion at the doorway and concealed himself carefully. He saw that Ravana had come, with some of his ladies. Ravana had ten heads and twenty arms.'

That means that Ravana was ten times a greater bhogi and stronger than any normal person. His complexion was like blue-hued eye-black. Hanumanji was amazed to see such a person. He had not seen Ravana before.

Raavano raaghave`naashu maranam me` katham bhave`t,

seetaarthamapi naayaati raamah kim kaaranam bhave`t. 2. 15

Itye`vam chintayannityam raamame`va sadaa hridi,

tasmindine`apararaatrau raavano raakshasaadhipah. 2. 16

Svapne` raame`na sandishtah kashchidaagatya vaanarah,

kaamaroopadhaarah sookshmo vrikshaagrasthoanupashyati. 2. 17

Iti drishtaadbhutam svapnam svaatmanye`vaanuchintaya sah,

svapnah kadaachitsatyah syaade`vam tatra karomyaham. 2. 18

Jaanakeem vaaksharairviddhvaa dukhitaam nitaraamaham,

karomi drishtvaa raamaaya nive`dayatu vaanarah. 2. 19

At that time, Ravana was thinking something quite marvellous. Nobody who saw Ravana's behaviour could gauge what Ravana was thinking. This is what Shankarji said.

Raavano raaghave`naashu maranam me` katham bhave`t,

seetaarthamapi naayaati raamah kim kaaranam bhave`t (15)

Ravana was thinking about his own mrityu, about how it could be achieved at Ramachandra's hands as quickly as possible. A feeling of despair came over him. "Woe to me!" he thought. "I brought Sita here, and am giving her great dukha, and still Rama doesn't come! What could be the reason for Rama's delay?"'

Worldly people think some people to be bad, but there is often a lot of good even in such people. If anybody thinks he should meet only people with virtues, he will never meet any such person in this world. His search will lead him to Vaikuntha – the loka of the Ishwara!

However, even Vaikuntha had wickedness of a kind. The Sanatkumars come and face the arrogance of Jay-Vijay. Even Laxmiji gets upset about something. If anyone thinks that there should be a person who is absolutely flawless – who never makes a mistake – what is his opinion about himself?

See what an Asura like Ravana has in his hriday and what he seems to be outwardly! Ravana's thoughts were constantly with Rama.

'Ravana was sleeping soundly, and he had a dream. In his dream he saw that a vanar had come to Lanka with a message from Rama. The vanar was *kaama-dhaaree* – he could change his form at will. He had come in a miniscule form and was sitting on a tree, hidden by the leaves. Ravana felt apprehensive in case the dream was true. "Let me go and give Sita a little dukha," he decided.

Ravana did not give dukha with his hands; he inflicted suffering with his tongue. "If this vanar has indeed come, let him see how I am giving dukha to Sita and go back to Rama and narrate everything to Him. Then Rama will come quickly, and He will kill me. I will soon get kalyan." This is what was playing in Ravana's mana when he went to Sita.'

Itye`vam chintayanseetaasameepamagamaddrutam,

noopuraanaam kinkineenaam shrutvaa shinjitamanganaa. 2. 20

Seetaa bheetaa leeyamaanaa svaatmanye`va sumadhyamaa,

adhomukhyashrunayanaa sthitaa raamaarpitaantaraa. 2. 21

Raavanoapi tadaa seetaamaalokyaaha sumadhyame`,

maam drishtvaa kim vrithaa subhru svaatmanye`va vileeyase`. 2. 22

Raamo vanacharaanaam hi madhye` tishati saanujah,

kadaachiddrishyate` kaishchitkadaachinnaiva drishyate`. 2. 23

Mayaa tu bahudhaa lokaah pre`shitaastasya darshane`,

na pashyanti prayatne`na veekshamaanaah samantatah. 2. 24

Kim karishyasi raame`na nihsprihe`na sadaa tvayi,

tvayaa sadaalingitoapi sameepasthoapi sarvadaa. 2. 25

Hridaye`asya na cha sne`hastvayi raamasya jaayate`,

tvatkritaansarvabhogaanshcha tvadrunaanapi raaghavah. 2. 26

Bhunjaanoapi na jaanaati kritaghno nirgunoadhamah,

tvamaaneetaa mayaa saadhvee dukhashokasamaakulaa. 2. 27

Sitaji was filled with a terrible dread. The sound of the anklets and girdles of the women who had come with Ravana sounded ominous. Sitaji's courage is described as being very commendable.

Seetaa bheetaa leeyamaanaa svaatmanye`va sumadhyamaa,

Adhomukhyashrunayanaa sthitaa raamaarpitaantaraa. (21)

It was as though she shrank into herself. Her head was lowered. Tears filled her eyes. She surrendered her hriday to Rama and became very still.

Ravana looked at Sita. He said, "beautiful lady, why are you sinking into yourself? Rama stays with the forest tribes along with his brother. He is glimpsed occasionally or not seen at all."'

There is a very good commentary on the Adhyatma Ramayana in Sanskrit. It is no longer available, but there are a few copies, treasured by the people who have it. It is written by a famous grammarian called Nagesh Bhatt. It is a very important book. It was actually dictated by Nagesh Bhatt to his disciple who was with him during his last days. In this book he has ridiculed grammar thoroughly!

This episode is given with a meaning that is quite different from the apparent meaning conveyed by Ravana's words. It says that on the surface it seems as though Ravana is deriding Ramachandra, but the underlying meaning is that Ravana is praising Rama, and doing His stuti!

Ravana says, '*raamo vanachaarinaam hi madhye` tishthati saanujah* – Rama lives among the forest tribes along with His brother.'

What is objectionable in this?

'He doesn't stay among the Rishi-Munis. He may be seen occassionally by somebody, or not seen at all. I sent thousands of people to get His darshan. They did sadhan-bhajan and tried to see Him, but couldn't get even a glimpse.

Oh, Rama is always uninterested in you – what will you do with Him? Even if you hold Him in a close embrace all the time – even if He is always before your eyes – there is no attachment for you in Rama's hriday. Rama does bhoga of your gunas, but He doesn't consider them to be yours. He is not grateful to you. He is nirguna; He is a lowly person.

You are a sadhvi. I have brought you here. You are dukhi; filled with shoka. Just think – so many days have passed, why hasn't Rama come to rescue you? There is no bhakti in Him. There is no prema in Him, so how can He come?

And, I have no bhakti, so how can I go to Him? That is why I have brought you. There is no Sattvaguna in Rama. He has no mamata for anybody.'

This is how Ravana spoke about Rama.

It is said that the Sanskrit language has the unique quality – Saraswati Devi's gift – that the meaning can be changed. Even the words of criticism for the Ishwara becomes praise, if so interpreted.

Idaaneemapi naayaati bhakttiheenah katham vraje`t,

nihsattvo nirmamo maanee moodhah panditamaanavaan. 2. 28

Naraadhamam tvavimukham kim karishyasi bhaamini,

tvayyateeva samaasakttam maam bhajasvaasurottamam. 2. 29

De`vagandharvanaagaanaam yakshakinnarayoshitaam,

bhavishyasi niyokttree tvam yadi maam pratipadyate`. 2. 30

'Ravana told Sitaji, "Rama is without Sattva. He has no mamata. He is *maanee* – full of pride. What will you do with him? He has not the slightest asakti for you. So, do my bhajan – I am the most superior among the Asuras. If you give prema to me you will have power over the Devtas, Gandharvas, Nagas, Kinnaras, and other groups with supernatural power.'

Raavanasya vachah shrutvaa seetamarshasamanvitaa,

uvaachaadhomukhee bhootvaa nidhaaya trinamantare`. 2. 31

Raaghavaadvibhyataa noonam bhikshuroopam tvayaa dhritam,

rahite` raaghavaabhyaam tvam shuneeva haviradhvare`. 2. 32

Hritavaanasi maam neecha tatfalam praapsyaseachiraat,

yadaa raamasharaaghaatavidaaritavapurbhavaan. 2. 33

Gnaasyase`amaanusham raamam gamishyasi yamaantikam,

samudram shoshayitvaa vaa sharairbaddhvaatha vaaridhim. 2. 34

Hantum tvaam samare` raamo lakshmane`na samanvitah,

aagamishyatyasandoho drakshyase` raakshasaadhama. 2. 35

Amarsha means lack of tolerance; *marshana* means tolerance.

'Sitaji felt anger rise up at Ravana's words. She continued to keep her head lowered, not looking at Ravana, picked up a blade of grass and began to speak.'

If a lady has to speak to a man who is an outsider, she should avoid talking to him directly. She should keep an intermediary. If there is nobody, she should keep an object – even a sword – in lieu of an intermediary. Sitaji had nothing, so she used a blade of grass.

There was a renowned Ramayani, a pundit who specialised in Rama-katha. His name was either Rampalatji or Devipalatji – I am not sure about it. Malviyaji would go and sit before him and he would give a discourse on the Rama-katha. He wore a topi and a *gaanthi* – a decorative stole – round one shoulder and back. He would give several meanings about each episode. He said, 'Janakiji indicated to Ravana that he was worth no more than a blade of grass as far as she was concerned – *trina dhari ota kahata vaide`hee.* People give many kinds of insights for every item.

'Janaki said, "you came in the guise of a mendicant, and kidnapped me – was that due to your fear of Rama, or was that your valour? You are afraid of Rama, aren't you? You came to my hut when both Rama and Lakshman were away, like a sly dog that creeps into an empty room to steal the leftover food from a puja. You have brought me here by force and you will get the fruit of your dastardly deed! Your hriday will be cut open by Rama's baan. You know that Rama is not a manushya; He will hand you over to Yamaraj. He will dry up the samudra with His baan, or else build a bridge of baans and come to Lanka. There is no doubt that Rama and Lakshman will kill you on the battlefield. Your army, your putras, and your vansha will be destroyed!"

Tvaam saputram sahabalam hatvaa ne`shyati maam puram,

shrutvaa rakshahpatih kruddho jaanakyaah parushaaksharam. 2. 36

Vaakyam krodhasamaavishtah khangamudyamya satvarah,

hantum janakaraajasya tanayaam taamralochanah. 2. 37

Mandodaree nivaaryaaha patim patihite` rataa,

tyajainaa maanusheem deenaam dukhitaam kripanaam krishaam.2. 38

De`vagandharvanaagaanaam bahvyah santi vaaraanganaah,

tvaame`va varayantyuchchairmadamattavilochanaah. 2. 39

Tatoabraveeddashagreevo raakshaseervikritaananaah,

yathaa me` vashagaa seetaa bhavishyati sakaamanaa,

tathaa yatadhvam tvaritam tarjanaadaranaadibhih. 2. 40

Janaki's unpalatable words infuriated Ravana. He drew his sword and rushed to cut Sita's throat. Ravana's patni, Mandodari, was the daughter of Maya Danav. She is one of Bhagwan's famous lady bhaktas. She stopped Ravana from killing Sita. She told Ravana, "Sita is just a manushya stree – why do you desire her? She is abject, wretched, dukhi, emaciated and pitiable. There are so many beautiful women from different groups like the Gandharvas, Devtas, Nagas etc who desire you. They go after you, intoxicated with desire for you. Why don't you accept them, instead of desiring this pathetic stree? How will it benefit you to kill Sita?"

Ravana was convinced by Mandodari's reasoning. He instructed the Rakshasis, "see to it that Sita submits to me and develops a desire for me. Harass her and speak gently to her alternatively. The object is to make her submit to me. Use whichever method you want."'

Svakaaryam saadhaye`t dheemaan kaaryadhvanso hi moorkhataa – a wise person does that, by which his purpose is achieved. One who ruins his work is a fool.

Dvimaasaabhyantare` seetaa yadi me` vashagaa bhave`t,

tadaa sarvasukhope`taa raajyam bhokshyati saa mayaa. 2. 41

Yadi maasadvayaadoordhvam machchhayyaam naabhinandati,

tadaa me` praataraashaaya hatvaa kuruta maanusheem. 2. 42

Ityukttvaa prayayau streebhee raavanoantahpuraalayam,

raakshasyo jaanakeeme`tya bheeshayantyah svatarjanaih. 2. 43

Tatraikaa jaanakeemaaha yauvanam te` vrithaa gatam,

raavane`na saamaasaadya safalam tu bhavishyati. 2. 44

Aparaa chaaha kope`na kim vilambe`na jaanaki,

idaaneem chhe`dyataamanga vibhajya cha prithak prithak. 2. 45

Anyaa tu khangamudyamya jaanakeem hantumudyataa,

anyaa karaalavadanaa vidaaryaasyamabheeshayat. 2. 46

E`vam taam bheeshayanteestaa raakshaseervikritaananaah,

nivaarya trijataa vriddhaa raakshasee vaakyamabraveet. 2. 47

'Ravana told the Rakshasis, "go and tell Sita that she should sumbit to me and live with me within two months. If she does not show favours to me within this time, you can bring her to me. You can feast on the flesh of this manushya stree." Saying this, he went off to his private chamber.

The Rakshasis came to Janaki and began to threaten her. "You are wasting your youth – why don't you fulfil it with Ravana? What will you gain by delaying?" Another Rakshasi said, "let us cut her up into pieces!" A third opened her mouth as though she would eat Sita alive. They began to frighten her. They were ugly and frightful as it was, and they looked terrifying when they began to make faces at her.

Shrinudhvam dushtaraakshasyo madvaakyam vo hitam bhave`t. 2. 48

Na bheeshayadhvam rudateem namaskuruta jaanakeem,

idaaneeme`va me` svapne` raamah kamalalochanah. 2. 49

Aaruhyairaavatam shubhram lakshmane`na samaagatah,

dagdhvaa lankaapureem sarvaam hatvaa raavanamaahave`. 2. 50

Aaropya jaanakeem svaanke` sthito drishtoagamoordhani,

raavano gomayahrade` tailaabhaktto digambarah. 2. 51

Agaahatputrapautraishcha kritvaa vadanamaalikaam,

vibheeshanastu raamasya sannidhau hrishtamaanasah. 2. 52

Se`vaam karoti raamasya paadayorbhakttisanyutah,

sarvathaa raavanam raamo hatvaa sakulamanjasaa. 2. 53

Vibheeshanaayaadhipatyam dattvaa seetaam shubhaananaam,

anke` nidhaaya svapureem gamishyati na sanshayah. 2. 54

There was an elderly Rakshasi in their group. Her name was Trijata. She called out to the Rakshasis who were tormenting Sitaji. "O Rakshasis! Listen to me – what I am telling you will benefit you. Poor Janaki is weeping pathetically; stop harassing her. Bow down to her. I have seen in a dream that lotus-eyed Rama is sitting with Lakshman on the white elephant, Airavat. They have come to Lanka. Lankapuri is set on fire. Ravana has been killed in battle. Rama picked Janaki up and climbed onto a parvat. I saw Ravana in a pit of cow-dung, lying naked, with oil smeared on his shareer. He is wearing a necklace of skulls. Vibhishan is sitting with Rama in great anand, doing His seva. He has great prema for Rama's charan. Rama has destroyed Ravana with his entire clan and army, and made Vibhishan the Raja. Ramji will carry Sitaji on His lap and go to His own Rajya. There is no doubt about that!"

Hearing Trijata's words, the Rakshasis stopped harassing Sitaji.'

When people do what they know to be wrong, they lack moral strength. They are easily frightened.

Trijataayaa vachah shrutvaa bheetaastaa raakshasastriyah,

tooshneemaasanstatra tatra nidraavashamupaagataah. 2. 55

Tarjitaa raakshaseebhih saa seetaa bheetaativihvalaa,

traataram naadhigachchhantee dukhe`na parimoorchchhitaa. 2. 56

Ashrubhih poornanayanaa chintayanteedamabraveet,

prabhaate` bhakshayishyanti raakshasyo maam na sanshayah,

idaaneeme`va maranam ke`nopaaye`na me` bhave`t. 2. 57

E`vam sudukhe`na pariplutaa saa vimuktakantham rudatee chiraaya,

aalabhya shaakhaam kritanishchayaa mrito naa jaanatee kinchidupaayamanganaa. 2. 58

The Rakshasis felt afraid. They no longer wanted to stay there. They felt sleepy and went away.'

When does a person feel sleepy? It is when he is bored!

'Sitaji was filled with fear. She couldn't think of anybody who would protect her. She felt alone and helpless. Tears filed her eyes and fear filled her mana. She thought, "these Rakshasis will devour me in the morning. I should find a way to die before that."

Fear and helplessness made her weep. She held on to a branch for support, wondering how she could put an end to her life.'

The Third Sarga

Meeting Mother Sita and creating havoc in the Ashok Vatika.

Shreemahaade`va uvaacha

Udvandhane`na vaa mokshye` shareeram raaghavam vinaa,

jeevite`na falam kim syaanmama rakshoadhimadhyatah. 3. 1

Deerghaa ve`nee mamaatyarthamudbandhaaya bhavishyati,

e`vam nishchitabuddhim taam maranaayaatha jaanakeem. 3. 2

Vilokya hanumaankinchidvichaaryaitadabhaashata,

shanaih shanaih sookshmaroopo jaanakyaa shrotragam vachah. 3. 3

'Janakiji said, "I will put a rope round my neck and hang myself. This jeevan is of no use without Rama. I am living in the midst of Rakshasis!"

Then she realized, "oh! I have no means for hanging myself. But – my veni is long; I can use it instead of a rope and hang myself with it!"

Hanumanji was watching and listening to everything, perched on a branch. He thought a little than he began to speak very softly, so that his voice reached only Janakiji.'

Ikshavakuvanshasambhooto raajaa dasharatho mahan,

ayodhyaadhipatistasya chatvaaro lokavishrutaah. 3. 4

Putraa de`vasabhaah sarve` lakshanairupalakshitaah,

raamashcha lakshmanashchaiva bharatashchaiva shatruhaa. 3. 5

Jye`shtho raamah piturvaakyaaddandakaaranyamaagatah,

lakshmane`na saha bhraatraa seetayaa bhaaryayaa saha. 3. 6

Uvaasa gautameeteere` panchavatyaam mahaamanaah,

tatraneetaa mahaabhaagaa seetaa janakanandini. 3. 7

Rahite` raamachandre`na raavane`na duraatmanaa,

tato raamoatidukhaarto maargamaanoatha jaanakeem. 3. 8

Jataayusham pakshiraajamapashyatpatitam bhuvi,

tasmai dattvaa divam sheeghramrishyamookamupaagatam. 3. 9

The Sanskrit used here is so simple that it is like the elementary Sanskrit used to teach beginners!

Goswamiji says: *Sarala kavitaa keerati vimala te`hee* – simple language with pure substance.

This poetry is simple and the substance is the charitra of Bhagwan Sita-Ramachandra.

'Hanumanji said, "a great Raja was born in the Ikshavaku Vansha. His name was Dashrath. He was the Raja of Ayodhya. He had four sons, who had all the virtues and were renowned the world over. Their names are Rama, Lakshman, Bharat and Shatrughna. Rama is the eldest. He came to the Dandakaranya at the aagna of His pita. His brother Lakshman and patni Sita were with Him. They were living at Panchavati, next to the Godavari River. The wicked Ravana kidnapped Sita one day, when Rama was out.

Rama felt great dukha and began to look for Sita. He saw Jatayu, the Raja of the pakshis, lying wounded on the ground. He gave sadgati to Jatayu. After that He came to the Rishyamuk Parvat."'

Look; similar episodes of Ramachandra Bhagwan's bhakti are also given in the charitra of Shri Krishna. The giddha did not come from a good jati, nor was his lifestyle at all good. He was *'adhama khaga aamisha bhogee'* – a lowly bird who are meat. However, Bhagwan does not see these things. Kripa is not bestowed after examining who the one is, is showered upon the person! When there is compassion in the hriday, it overflows on one and all!

'Hai prateeti tulasee e`ka prabhu moorati kripaamayee hai' – Tulsi perceives that Prabhu is the image of kripa.

Just as the sun spreads light and the moon spreads soothing moonbeams on one and all, Bhagwan Shri Ramachandra showers kripa on all.

Sugreeve`na kritaa maitree raamasya viditaatmanah,

tadbhaaryaaharanim hatvaa vaalinam raghunandanah. 3. 10

Raajye`abhishichya sugreevam mitrakaaryam chakaara sah,

sugreevastu samaanayya vaanaraanvaanaraprabhuh. 3. 11

Pre`shayaamaasa parito vaanaraanparimaargane`,

seetaayaastatra chaikoaham sugreevasachivo harih. 3. 12

Sampaativachanaachchheeghramullanghya shatayojanam,

samudram nagareem lankaam vichinvanjaanakeem shubhaam. 3. 13

Shanairashokavanikaam vichinvan shinshapaatarum,

adraaksham jaanakeematra shochanteem dukhasamplutaam. 3. 14

Raamasya mahisheem de`veem kritakrityoahamaagatah,

ityukttvopararaamaatha maarutirbuddhimattarah. 3. 15

'Hanumanji said, "Ramachandra came to the Rishyamuk Parvat after giving Moksha to Jatayu, and He formed a friendship with Sugriva. Sugriva's brother, Bali, had forcibly taken away his patni. Ramachandra killed Bali and made Sugriva the Raja of Kishkindha. Sugriva summoned great vanars and sent them to look for Janaki, of whom I am one. I am one of Sugriva's ministers, and I am a vanar.

I got the information from Sampati and crossed the samudra of a hundred yojans, and came to Lanka. I am looking at Sitaji now, in the Ashok Vatika, sitting under a shinshapa tree. She is very dukhi. She is Rama's patni. My mission is successful now that I have seen her."

Having said this, Hanumanji indeed became Maruti!'

'Maruti' means, silent. Hanumanji is called *maarutinandana* – the putra of Marut, the Devta of the air, and so he is called Maruti. That is the straightforward grammatical meaning.

'Ruti' means, to speak. A person who does not have ruti is one who doesn't like to talk a lot. Such a person is called *maaruti*. This is a guna. Hanumanji's Maiya had called him 'Maruti'.

Seetaa krame`na tatsarvam shrutvaa vismayamaayayau,

kimidam me` shrutam vyomni vaayunaa samudeeritam. 3. 16

Svapno vaa me` manobhraantiryadi vaa satyame`va tat,

nidraa me` naasti dukhe`na jaanaamye`tatkuto bhramah. 3. 17

Ye`na me` karnapeeyoosham vachanam samudeeritam,

sa drishyataam mahaabhaagah priyavaadee mamaagratah. 3. 18

Shrutvaa tajjaanakeevaakyam hanumaanpatrakhandatah,

avateerya shanaih seetaapuratah samavasthitah. 3. 19

Kalavinkapramaanaango rakttaasya peetavaanarah,

nanaama shanakaih seetaam praanjalih puratah sthitah. 3. 20

Drishtvaa tam jaanakee bheetaa raavanoayamupaagatah,

maam mohayitumaayaato maayayaa vaanaraakritih. 3. 21

'Sita was amazed to hear Hanumanji's words. "Am I hearing a voice from the akash?" she wondered. "Or has the vayu brought this sound to me? Or, have I had a dream, or maybe it is a delusion of my mana. Or – can it possibly be real? I am not at all sleepy, so how can it be a bhram?"

Then she spoke aloud. "Let the one who has spoken these words, which are like amrita for my ears, come before me."

Hanumanji climbed down slowly and stood before her. *Pramaanaango* – his form was small. His shareer was a golden yellow and his face was red. He bowed down to Sita, and then he stood in front of her with folded hands. Sitaji felt frightened.'

Prema's gati is not straight – it is full of turns and twists. Shri Roop Goswami has compared it to the movement of a snake. The gati of prema is also full of curves and turns. You all live in a city so it is unlikely that you have seen how an ox urinates when it walks on the road. It walks from left to right and right to left as it urinates. The gati of prema is also like that.

As long as Hanumanji had not come, Janakiji wanted him to come before her. When he came and stood before her, she felt frightened in case it was Ravana who had come in the form of a monkey, to trick her. She felt worried, and her face fell.

Itye`vam chintayitvaa saa tooshneemaaseedadhomukhee,

punarapyaaha taam seetaam de`vi yattvam vishankase`. 3. 22

Naaham tathaavidho maatastyaja shankaam mayi sthitaam,

daasoaham kosale`ndrasya raamasya paramaatmanah. 3. 23

Sachivoaham hareendrasya sugreevasya shubhaprade`,

vaayo putroahamakhilapraanabhootasya shobhane`. 3. 24

Tachchhrutvaa jaanakee praaha hanoomantam kritaanajalim,

vaanaraanaam manushyaanaam sangatirghatate` katham. 3. 25

Yathaa tvam raamachandrasya daasoahamiti bhaashase`,

taamaaha maarutih preeto jaanakeepuratah sthitah. 3. 26

"Devi!" said Hanumanji, "I am not what you suspect me to be. Please don't doubt me! I am the dasa of Paramatma Rama, the Raja of the Kaushal desha. I am Sugriva's mantri, and I am the putra of Vayu Devta who is everybody's prana."

“How is it that a vanar and a manushya became associates?” asked Janakiji.’

Nara vaanarahi sangau kaise`, katha kahee sangati jaise` - Tulsidasji has written that when Janakiji asked how a vanar and a manushya becames associates, Hanumanji narrated the whole story to her.

Vaanaraanaam manushyaanaam sangatirgatate` katham (24).

It is evident that Goswami Tulsidasji has drawn his creation from many Shastras. However, most points have been taken from the Adhyatma Ramayana.

The Adhyatma Ramayana gives more episodes that emphasise the *pratyagaatmaa* – the Atma within – than Tulsidasji’s Ramayana. Tulsidasji has emphasised Bhagwan. It seems as though this Rama-charit has been written with the feeling of oneness with the Upanishad-Vedanta, and the Ramcharitamanasa has been written with the feeling of oneness with the Bhagwat-Dharma. The Adhyatma Ramayana identifies with the Upanishads and the Ramcharitamanasa with the Bhagwat.

‘Janakiji said, “you say you are Rama’s sevak. Tell me how a nara and a vanara came together.”

Rishyamookamagaadraamah shabaryaa noditah sudheeh,

sugreevo rishyamookastho drishtvaan raamalakshnamau. 3. 27

Bheeto maam pre`shayaamaasa gnaatum raamasya hadgatam,

brahmachaarivapurdhritvaa gatoaham raamasannidhim. 3. 28

Gnaatvaa raamasya sadbhaavam skandhopari nidhaaya tau,

neetvaa sugreevasaameepyam sakhyam chaakaravam tayoh. 3. 29

Sugreevasya hritaa bhaaryaa baalinaa tam raghoottamah,

jagaanaike`na baane`na tato raajye`abhyashe`chayat. 3. 30

Sugreevam vaanaraanaam sa pre`shayaamaasa vaanaraan,

digbhyo mahaabalaanveeraan bhavatyaah parimaargane`. 3. 31

"Very well, I will tell you," said Hanumanji. "Shabari told Ramachandra to come to the Rishyamuk Parvat. At Sugriva's command I learnt what was in Ramji's hriday. Then I brought Him and Lakshman, seated on my shoulders, to Sugriva and arranged for their friendship to be sealed. Bali had snatched Sugriva's patni from him; Rama killed Bali with one baan. Then Sugriva sent vanars in all four directions in a massive effort to find you."

Gachchhantam raaghavo drishtvaa maamabhaashata saadaram. 3. 32

Tvayi kaaryamashe`sham me` sthitam maarutanandana,

broohi me` kushalam sarvam seetaayai lakshmanasya cha. 3. 33

Anguleeyakame`tanme` parignaanaarthamuttamam,

seetaayai deeyataam saadhu mannaamaaksharamudritam. 3. 34

Ityukttvaa pradadau mahyam karaagraadanguleeyakam,

prayatne`na mayaaneetam de`vi pashyaanguleeyakam. 3. 35

Ityukttvaa pradadau de`vyai mudrikaam maarutaatmajah,

namaskritya sthitau dooraadbaddhaanjaliputau harih. 3. 36

Hanumanji continued his narrative. "Just as I was about to set off, Ramachandra Bhagwan called me and told me, 'Marutinandan, it is you who will go and do everything.' He gave me His ring, which has His name inscribed on it, and told me to give it to you to establish my credentials."

Hanumanji gave to ring to Sitaji. "Look, Devi, you will recognize it."

Drishtvaa seetaa pramuditaa raamaanaamaankitaam tadaa,

mudrika shirasaa dhritvaa sravadaanandane`trajaa. 3. 37

Kape` me` praanadaataa tvam buddhimaanasi raaghave`,

bhakttoasi priyakaaree tvam vishvaasoasti tavaiva hi. 3. 38

No che`nmatsannidhim chaanyam purusham pre`shaye`tkatham,

hanumandrishtamakhilam mama dukhaadikam tvayaa. 3. 39

Sarvam kathaya raamaaya yathaa me` jaayate` dayaa,

maasadvayaavadhi praanaah sthaasyanti mama sattama. 3. 40

Naagamishyati che`draamo bhakshayishyati maam khalah,

atah sheeghram kapeendre`na sugreeve`na samanvitah. 3. 41

Vaanaraaneekapaih saardha hatvaa raavanamaahave`,

saputram sabalam raamo yadi maam mochaye`tprabhuh. 3. 42

Tattasya sadrisham veeryam veera varnaya varnitam,

yathaa maam taaraye`draamo hatvaa sheeghram dashaananam. 3. 43

Drishtvaa seetaa pramuditaa – Sitaji went into a trance of happiness when she saw the ring with Rama-naam inscribed on it. She touched it reverently to her head. Tears of joy came into her eyes.

“Oh Kapi!” she exclaimed, “you are my prana-daata! You have given a new life to me. You are a great buddhimaan, and you are a bhakta! You do what is dear to me. I believe you. How could Ramachandra send anybody to me, who was not fully trustworthy?

Hanumanji, you have seen my suffering; please go and tell Ramachandra about it in a way that will arouse His pity for me. I will stay alive for two months more, waiting for Ramachandra. If He does not come within this time, I will be eaten by that wicked Rakshasa. So, Kapi, bring Sugriva and his army of vanars as quickly as possible, along with Ramachandra. Let them kill Ravana, along with his putras and

army of Rakshasas. This will be befitting for Rama's bala and valour. Only He can take me across this sagar of dukha.

Hanuman! Do this with your vani! It will be an act of Dharma – you will get great punya!"

Tathaa yataasva hanumanvaachaa dharmamavaapnuhi,

hanumaanapi taamaaha de`vi drishto yathaa mayaa. 3. 44

Raamah salakshmanah sheeghramaagamishyati saayudhah,

sugreeve`na sasainye`na hatvaa dashamukham balaata. 3. 45

Samaane`shyati de`vi tvaamayodhyaam naatra sanshayah,

tamaaha jaanakee raamah katham vaaridhimaatatam. 3. 46

Teertvaayaasyatyame`yaatmaa vaanaraaneekapaih saha,

hanoomaanaaha me` skandhaavaaruhya purusharshabhau. 3. 47

Aayaasyatah sasainyashcha sugreevo vaanare`shvarah,

vihaayasaa kshane`naiva teertvaa vaaridhimaatatam. 3. 48

Nirdahishyati rakshaudhaanstvatkrite` naatra sanshayah,

anugnaam de`hi me` de`vi gachchhaami tvarayaanvitah. 3. 49

Drashtum raamam saha bhraatraa tvarayaami tavaantikam,

de`vi kinchidabhignaanam de`hi me` ye`na raaghavah. 3. 50

Hanuman said, "Devi, I will definitely narrate to Rama everything that I have seen and heard. I assure you about this. On behalf of Rama-Lakshman, I also assure you that they will come with all speed, with their dhanush-baan, Sugriva, and his sena. They will kill Ravana and take you to Ayodhya. There is no reason to have any doubts about this."

Janakiji asked, “tell me, Hanuman, how will they all cross the samudra to reach here? I cannot gauge the extent of their shakti, but how can such a large sena of vanars and the two brothers reach Lanka?”

“Devi!” said Hanumanji, “you have seen that I have come. I will make Rama and Lakshman sit on my shoulders and carry them across. Sugriva and his sena will come just as I came. They will come by the akash-marg and cross the samudra in an instant. They will kill the Rakshasas.

Devi! Please give me the aagna – I will go to Ramachandra very fast. It will be very good if you can give me some token that Ramachandra will recognize. In any case, He will believe me, but if He sees something that comes from you, He will be immersed in Paramananda.”

Vishvase`nmaam prayatne`na tato gantaa samutsukah,

tatah kinchidvichaaryaatha seetaa kamalalochanaa. 3. 51

Vimuchya ke`shapaashaante` sthitam choodaamanim dadau,

ane`na vishvase`draamastvaam kapeendra salakshmanah. 3. 52

Abhignaarthamanyancha vadaami tava suvrata,

chitrakootagirau poorvame`kadaa rahasi sthitah,

madanke` shira aadhaaya nidraati raghunandanah. 3. 53

Aindrah kaakastadaagatya nakhastunde`na chaasakrit,

matpaadaangushthamaarakttam vidadaaraamishaashayaa. 3. 54

After a moment’s thought, Sitaji took off the *choodaamani* – the ornament – she wore in her hair, and gave it to Hanumanji. “Ramachandra will recognize this,” she said. “He trusts you, and so do I. Now, I will tell you of an incident that nobody else knows. One day, when we were living on the Chitrakut Parvat, Ramachandra and I were sitting alone. He felt sleepy, so He lay down, and put His head on my

lap. Indra's putra, Jayant, came in the form of a crow and attacked me with his claws and beak, and then hopped away."'

Tulsidasji has written – *seetaa charana chauncha hati bhaagaa* – he pecked at Sitaji's charan and fled.

Here, however, it is written that Jayant inflicted a wound with his beak and claws.

Tato raamah prabuddhyaatha drishtvaa paadam kritavrinam,

ke`na bhadre` kritam chaitadvipriyam me` duraatmanaa. 3. 55

Ityukttvaa puratoapashyadvaayasam maam punah punah,

abhidravantam rakttaakttanakhatundam chukopa ha. 3. 56

Triname`kamupaadaaya divyaastre`naabhiyojya tat,

chikshe`pa leelayaa raamo vaayasopari tajjvalat. 3. 57

Abhyadravadvaayasashcha bheeto lokaan bhramanpunah,

indrabrahmaadibhishchaapi na shakyo rakshitum tadaa. 3. 58

Raamasya paadayoragre`apatadbheetyaa dayaanidhe`,

sharanaagatamaalokya raamastamidamabraveet. 3. 59

'Sitaji said, "my foot began to bleed. Jayant wanted to eat flesh. When Ramachandra awoke, He saw the wound on my foot. 'How did this happen?' He asked. 'Who did this?' He saw the crow sitting opposite, with blood on his beak and claws. He understood. That crow has injured me just once, and Ramachandra Bhagwan used the Brahmastra on him. It is the same Ramachandra Bhagwan who used such a powerful weapon for a small offense; now, Ravana is inflicting so much suffering on me – where is His prema? Ramachandra used the Brahmastra almost playfully. It chased the crow over all three lokas. Nobody gave it sharan; neither Indra, nor Brahma, nor anyone else."'

I have heard from Mahatmas that Jayant became exhausted, flying to all three lokas in a futile attempt to be free of the Brahmastra. Nobody can reach Bhagwan without receiving upadesh from his Guru. Naradji told Jayant, 'go back to Bhagwan and surrender at His feet.'

Jayant was an aparadhi – he had commited an offence against Janakiji. He fell at Bhagwan's feet, but his face was turned away from Bhagwan; he had his back to Bhagwan! Bhagwan observed this and thought, 'Jayant is turned away from Me; he is not doing prarthana. How can I uplift him?'

Ramachandra Bhagwan had instructed the Brahmastra to just chase Jayant, not kill him. Jayant was a Devta and Rama had come as a manushya to protect the Devtas. Even though Jayant has behaved like an Asura, he should be punished, but not killed.

Janakiji saw that Bhagwan was ignoring the crow at His feet, and not making him free of the Brahmastra. She wondered why. This is the same Janakiji who had been attacked by the crow; the compassion that filled her hriday prompted her to pick up the exhausted bird tenderly with her hands and turn him around to face Bhagwan.

This is Janakiji's kripa!

This is what I have heard from Mahatmas.

Amoghame`tadastram me` dattvaikaakshamito vraja,

svayam dattvaa gatah kaaka e`vam paurushavaanapi. 3. 60

Upe`kshate` kimartham maamidaaneem soapi raaghavah. 3. 61

Hanoomaanapi taamaaha jaanaati sthitaamatra raghoottamah,

karishyati kshanaadbhasma lankaam raakshasamanditaam. 3. 62

Jaanakee praaha tam vatsam katham tvam yotsyase`asuraih,

atisookshmavapuh sarve` vaanaraashcha bhavaadrishah. 3. 63

Shrutvaa tadvachanam de`vyai poorvaroopamadarshayat,

me`rumandarasankaasham rakshoganavibheeshanam. 3. 64

Drishtvaa seetaa hanoomantam mahaaparvatasannibham,

harshe`na mahataavishtaa praaha tam kapikunjaram. 3. 65

'Sitaji continued her narration of the incident. "Shri Ramachandra told Jayant, 'the astra I have used is *amogha* – it cannot fail. Give it one eye and then you are free to go.' That crow was a very powerful Devta, but he meekly gave up one eye to the Brahmastra and fled."

Sitaji asked Hanumanji piteously, "why is Rama neglecting to come to my rescue? I am living in Ravana's house in such a miserable condition. Why doesn't He come?"

Hanumanji said, "Devi, Ramachandra doesn't know that you are here. Had He known He would have burnt Lanka to ashes, in an instant, long before now!"

Janakiji asked, "Beta, tell me one more thing – how will you fight the Rakshasas? You are very small, as I see you, and the other vanars would also be like you. The Rakshasas are huge and terrible!"

Hanumanji immediately transformed himself and became as large as the Meru Parvat. He looked terrifying! Sitaji was elated to see this.

Samarthoasi mahaasattva drakshyanti tvaam mahaabalam,

raakshasye`ste` shubhah pantha gachchha raamaantikam drutam. 3. 66

Bubhukshitah kapih praaha darshanaatpaaranam mama,

bhavishyati falaih sarvaistava drishtau sthitairhi me`. 3. 67

Tathe`tyukttah sa jaanakyaa bhakshayitvaa falam kapih,

tatah prasthaapitoagachchhajjaanakeem pranipatya sah,

kinchiddooramatho gatvaa svaatmanye`vaanvachintayat. 3. 68

Kaayaarthamaagato dootah svaamikaaryavirodhatah,

anyatkinchidasampaadya gachchhatyadhama e`va sah. 3. 69

Atoaham kinchidanyachcha kritvaa drishtvaatha raavanam,

sambhaashya cha tato raamadarshanaartham vrajaamyaham. 3. 70

Sitaji was elated, and hope filled her hriday. She said, “he Maha-sattva! You have the capacity to kill Ravana’s sena! May your path be shubha! Go quickly to Ramachandra!”

Hanumanji had not eaten since he took his great leap from the Mahendra Parvat the previous day. Mainak had tried to convince him to take a little rest and refresh himself, but Hanumaji declined both until Rama’s work was done.

‘Now, Hanumanji had got Janaki’s darshan. He had accomplished his mission. He said, “Mata, I have got your darshan. Now I want to break my fast. If you give me the aagna, I will eat some fruits from these trees. These fruits have become pavitra because you have gazed upon them.”

Janakiji said, “Tathastu – so be it.”

Hanumanji ate his fill of the ripe, juicy fruits. He bowed down to Janaki and went off. As he was leaving, it occurred to him, “I came here to do Rama’s work. No obstacle should come in the way of my Swami’s work. I should do something more, which will be helpful in His work later on. To merely obey orders and do nothing more is not enough. I should have a talk with Ravana and see something of his fortress.”

Iti nishchitya manasaa vrikshakhandaanmahaabalah,

utpaatyaashokavanikaa nirvrikshaamakarotkshanaat. 3. 71

Seetaashrayanagam tyakttvaa vanam shoonyam chakaara sah,

utpaatayantam vipinam drishtvaa raakshasayoshitah. 3. 72

Aprichchhan jaanakeem koasau vaanaraakritirudbhatah. 3. 73

Jaanakyuvaacha

Bhavatya e`vam jaananti maayaam raakshasanirmitaam,

naahame`nam vijaanaami dukhashokasamaakulaa. 3. 74

Ityukttaastvaritam gatvaa raakshasyo bhayapeeditaah,

hanumataa kritam sarvam raavanaaya nyave`dayan. 3. 75

With this in mind Hanumanji began to uproot trees. Within minutes, the whole Ashok Van was full of uprooted trees. The only tree left was the shinshapa tree under which Janakiji sat.'

Those who live in villages know how difficult it is to uproot an ashok or shinshapa tree, because the roots of these trees are spread out and are very strong. To uproot them is an almost impossible task for even a group of trained gardeners.

'The Rakshasis asked Sitaji, "who is this, in the form of a vanar?"

Sitaji gave an evasive answer. "Only you, Rakshasis, know the Maya of the Rakshasas. I am sunk in shoka – what will I know?"

The Rakshasis went to Ravana and told him about the destruction Hanumanji had wrecked.

De`va kinchinmahaasattvo vaanaraakritide`habhrit,

seetayaa saha sambhaashya hyashokavanikaam kshanaat,

utpaatya chaityapraasaadam babhanjaamitaavikramah. 3. 76

Praasaadarakshinah sarvaanhatvaa tatraiva tasthivaan,

tachchhrutvaa toornamutthhaya vanabhangam mahaapriyam. 3. 77

Kinkaraanpre`shayaamaasa niyutam raakshasaadhipah,

nimagnachaityapraasaadaprathamaantarasansthitah. 3. 78

Hanumaanparvataakaaro lohastambhakritaayudhah,

kinchillaagoolachalano rakttaasyo bheeshanaakritih. 3. 79

Aapatantam mahaasangham raakshasaanaam dadarsha sah,

chakaara simhanaadam cha shrutvaa te` mumuhurbhrisham. 3. 80

Hanoomantamatho drishtvaa raakshasaa bheeshanaakritim,

nirjadhrurvividhaastraudhaih sarvaraakshasaghaatinam. 3. 81

Tata utthhaya hanumaanmudgare`na samantatah,

nishpipe`sha kshanaade`va mashakaaniva yoothapah. 3. 82

The Rakshasis informed Ravana, “this vanar is unbelievably strong. It spoke to Sitaji, and then, within minutes, it uprooted the trees in the Ashok Van. It broke the dome of the Mandir and killed all the guards.”

Ravana was very displeased. He sent a group of trained soldiers, but Hanumanji killed them with an iron pillar. Then Ravana sent a large group of Rakshasas who were also killed with the pillar Hanumanji used as a mace.

Nihataankinkaraan shrutvaa raavanah krodhamoorchchhitah,

pancha se`naapteemstatra pre`shayaamaasa durmadaan. 3. 83

Hanoomaanapi taansarvaallohastambhe`na chaahanat,

tatah kruddho mantrisutaanpre`shayaamaasa sapta sah. 3. 84

Aagataanapi taansarvaanpoorvavadvaanare`shvarah,

kshanaannihshe`shato hatvaa lohastambhe`na maarutih. 3. 85

Poorvasthaanamupaashritya prateekshan raakshasaan sthitah,

tato jagaama balavaankumaaroakshah prataapavaan. 3. 86

Tamutpapaata hanumaan drishtvaakaashe` samudgarah,

Gaganaattvarito moordhni mudgare`na vyataadayat. 3. 87

Hatvaa tamaksha nihshe`sham balam sarvam chakaara sah. 3. 88

After this, Ravana sent five of his Generals. They were all killed by Hanumanji. The next to be sent were five sons of Ravana’s mantris, who met the same fate at the iron pillar wielded by Hanumanji. Hanumaji used the pillar as a mace at times and as a rocket at times. Then Hanumanji sat down to await the next contingent of warriors.

Ravana sent his son, Aksha Kumar. Hanumanji killed him also.

Tatah shrutvaa kumaarasya vadham raakshasapungavah,

krodhe`na mahataavishta indraje`taaramabraveet. 3. 89

Putra gachchhaamyaham tatra yatraaste` putrahaa ripuh,

hatvaa tamathavaa baddhvaa aaneeyashyaami te`antikam. 3. 90

Indrajitpitaram praaha tyaja shokam mahaamate`,

mayi sthite` kimartham tvam bhaashase` dukhitam vachah. 3. 91

Baddhvaane`shye` drutam taata vaanaram brahmapaashatah,

ityuktvaa rathamaaruhya raakshasairbahubhirvritah. 3. 92

Jagaama vaayuputrasya sameepam veeravikramah,

tatoatigarjitam shrutvaa stambhamudyamya vaaryavaan. 3. 93

Ravana was beside himself with anger. He went to his son, Indrajit, who was a warrior of great renown. “Beta,” he said, “you stay at home in comfort. I am going to capture the one who killed my son Aksha Kumar. I will tie him up and offer him to you.” Ravana spoke sarcastically.’

It is better if sarcasm is not used in vyavhar, because the meaning can become distorted. It is best to talk in a straightforward manner, without any underlying innuendo when we want to convey something.

‘Indrajit told Ravana, “Pitaji, you are very buddhimaan. Why do you succumb to grief? I am your Beta; I am here with you. Why are you talking with such dukha? I will go at once. I will tie up that vanar and bring it to you.” Indrajit climbed onto a ratha and went to Ashok Vatika. A large group of seasoned warriors went with him.

Utpapaata nabhode`sham gurutmaaniva maarutih,

tato bhramanti nabhasi hanoomantam sheeleemukhaih. 3. 94

Viddhvaa tasya shirobhaagamishubhishchaashtabhih punah,

hridayam paadayugalam shadbhire` kana vaaladhim. 3. 95

Bhe`dayitvaa tato ghoram singhanaadamathaakarot,

tatoatiharshaaddhanumaan stambhamudyamya veeryavaan. 3. 96

Jaghaana saarathim saashvam ratham chaachoornayatkshanaat,

tatoanyam rathamaadaaya me`ghanaado mahaabalah. 3. 97

Sheeghram brahmaastramaadaaya baddhvaa vaanarapungavam,

ninaaya nikatam raagno raavanasya mahaabalah. 3. 98

When Indrajit reached the Ashok Vatika he used the Brahmastra on Hanumanji, but before that, Hanumanji smashed his ratha and killed Indrajit's sarathi and horses. Hanumanji would not disrespect Brahmaji's weapon, so he pretended to be bound by the Brahmastra. Indrajit took the further precaution of tying Hanumanji up with ropes as well.

Shankar Maharaj had a comment to make on this.

Yasya naama satatam japanti ye` agnaanakarmakritabandhanam kshanaat,

sadya e`va parimuchya tatpadam yaanti kotiravibhaasuram shivam. 3. 99

Tasyaiva raamasya paadaambujam sadaa hritpadmamadhye` sunidhaaya maarutih,

sadaiva nirmukttasamastabandhanah kim tasya paashairitare`shcha bandhanaih. 3. 100

"When those who do japa of Bhagwan's naam, the bandhans created unknowingly due to karmas done with agnan are broken, and they attain Mukti, how can Hanumanji have any bandhan, since Ramji is always present in his hriday? How can anything bind Hanumanji?"

The Fourth Sarga

Dialogue with Ravana and the burning of Lanka.

Shreemahaade`va uvaacha

Yaantam kapeendram dhritapaashabandham vilokayantam nagaram vibheetavat,

ataadayanmushtitalaih sukopanaah pauraah samantaadanuyaanta eekshitum. 4. 1

Brahmaastrame`nam kshanamaatrasangam kritvaa gatam brahmavare`na satvaram,

gnaatvaa hanoomaanapi falgurajjubhirdhrito yayau kaaryavishe`shagauravaat. 4. 2

Sabhaantarasthasya cha raavanasya tam puro nidhaayaaha balaarijittadaa,

baddho mayaa brahmavare`na vaanarah samaagatoane`na hataa mahaasuraah. 4. 3

Yadyukttamatraarya vichaarya mantribhirvidheeyataame`sha na laukiko harih,

tato vilokyaaha sa raakshase`shvarah prahastamagre` sthitamanjanaadribham. 4. 4

Prahasta prichchhainamasau kimaagatah kimatra karyam kuta e`va vaanarah,

vanam kimartham sakalam vinaashitam hataah kimarthamama raakshasaa balata. 4. 5

Shankarji is telling the Rama-katha to Gauriji. When Gauriji is the shrota and Shankarji the vakta, every letter becomes a mantra! The fact is Shankarji's purpose is to make his speech a mantra.

'Hanumanji was taken round the city, tied with ropes. He was slapped by some Rakshasas and boxed by some. The Brahmastra had left him long back.'

When he was a youngster Hanumanji had swallowed the Surya. The whole world became engulfed in darkness. Then, he was persuaded to let it come out again. At that time Indra had given him a varadaan, 'my vajra will not harm you.' Brahmaji told him, 'my Brahmastra will not affect you', and Yamaraj gave him the varadaan, 'my staff will not hit you.' Hanumanji had received all these varadaans long ago.

'Hanumanji accepted being bound by the Brahmastra only to honour it. Meghnad made a mistake here; when he saw Hanumanji fall - he used ropes to tie him for additional safety. As soon as Hanumanji's hands and feet were bound with ropes, the Brahmastra left him. 'If these people don't have faith in me – they have faith in ropes – it is an insult to me!' The Brahmastra felt affronted and left.

If somebody has a very powerful friend, but he depends on an ordinary person to protect him, it means he is disdaining the powerful friend.

'Hanumanji knew that the Brahmastra had left him and gone. He knew that he was bound only by ordinary ropes that he could break with the utmost ease whenever he wanted. However, he remained bound and accepted the jeers and blows of the Rakshasas because he wanted to accomplish Rama's work. He made it clear that he felt no shame in being bound, because his purpose was to accomplish Ramji's work.'

If people who want to do seva allow their Aham to be more important than the seva, they are no longer qualified for seva. A sevak is an adhikari for seva when he feels that his seva is quite insignificant. Personal consideration should not be a factor in seva,

'Meghnad tied Hanumanji with ropes and took him to Ravana. "Pitaji," he said, "I have captured the culprit and he stands before you. He is not an ordinary vanar of this world. Now it is up to you to deal with him as you feel fit."

Ravana called Prahasta and told him to question Hanumanji. "Ask this vanar why he has come to Lanka and what work does he have here. Where has he come from? Why did he destroy my van? Why did he kill my men?"'

People who consider themselves very important don't talk directly to those they consider to be insignificant. This is also a kind of insult. Ravana indicated that he would not demean himself by talking directly to a vanar. It also implies that he was unsure of Hanumaji's response – he was afraid of being insulted.

Once, I had gone on a visit to a Raja. We were sitting together, talking about something, when a man came into the room, picked up some object, and went away. Raja Saheb observed this, but said nothing at that time. A little later, the Palace Manager came in. Raja Saheb asked him where that object was. He rebuked the Manager for inadequate security arrangements. The Manager became every nervous. A search was organized. When we were alone I asked Raja Saheb, 'why don't you tell the Manager who has taken the object? You have seen who took it.'

Raja Saheb answered, 'how can I tell him? It is his job to find out. Besides, if I tell him he will turn round and blame me instead!'

'Ravana told Prahasta to question Hanumanji.

Tatah prahasto hanumantamaadaraatpaprachchha ke`na prahitoasi vaanara,

bhayam cha te` maastu vimokshyase` mayaa satyam vadasvaakhilaraajasannidhau. 4. 6

Tatoatiharshaatpavanaatmajo ripum nireekshya lokatrayakantakaasuram,

vakttum prachakre` raghunaathasatkathaam krame`na raamam manasaa smaranmuhuh. 4. 7

Shrunu sfutam de`vaganaadyamitra he` raamasya dootoahamashe`shahritsthite`,

yasyaakhile`shasya hritaadhunaa tvayaa bhaaryaa svanaashaaya shune`va sadhdhavih, 4. 8

Sa raaghavoabhye`tya matangaparvatam sugreevamaitreemanalasya sannidhau,

kritvaikabaane`na nihatya vaalinam sugreevame`vaadhipatim chakaara tam. 4. 9

Sa vaanaraanaamadhipo mahaabalee mahaabalairvaanarayoothakotibhih,

raame`na saardhya saha lakshmane`na bhoh pravarshane`amarshayutoavattishthate`. 4. 10

Sanchoditaaste`na mahaahareeshvaraa dharaasutaam maargayitum disho disha,

tatraahame`kah pavanaatmajah kapih seetaam vichinvanchhanakaih samaagatah. 4. 11

Prahasta spoke respectfully – *aadaraatpaprachchha.* "Vanar! Who has sent you here? There is no cause for you to be afraid. I am telling you truly – my Maharajadhiraj is sitting here, so what have to to fear?" Hanumanji looked at Ravana with prema in his eyes. "This is a good opportunity to describe Raghunath's greatness in front of the whole Sabha, so that everybody in Lanka will fear to face Him," thought Hanumanji. He spoke directly to Ravana. "Listen to me, Shatru of the Devtas! I tell you clearly that I am Bhagwan Shri Ramachandra's emissary. He is the sakshat Parameshwara who abides in the hriday of all. You have kidnapped His patni!"'

Hanumanji knows that the Parameshwara bides in every hriday, so He is also in Ravana's hriday, and every Asura's hriday.

Jaake` bala lavale`sa te` jite`hu suraasura jhaaree' – Tulsidasji has written that Hanumanji told Ravana, 'He, by a little bit of whose bala you were able to conquer all the Suras and Asuras, is the one whose messenger I am.' Ravana was strong and powerful by Rama's bala – he had no independent bala of his own!

All power comes from the Parameshwara. If we don't see the Ishwara's roop anywhere, we should not blame the Ishwara for it; we should understand that it is the incompetence of our own mana. It is because we lack the ability to see Him.

‘Hanumanji spoke to Ravana, with all his mantris and associated listening. “You have stolen Rama’s patni the way a dog comes stealthily and steals the left over offerings of a Yagna! It is that Rama who has sent me. That Raghav has befriended Sugriva on Matangaji’s Parvat, with Agni as the sakshi. He killed Bali and gave the Rajya to Sugriva.”’

This was an indication to Vibhishan that Rama had no wish for any Rajya.

‘“Ramachandra’s bala is infinite. He kills the Daityas and wicked people, and hands over the Rajya to their good relatives.

Crores of vanars have gathered to fight for Shri Rama-Lakshman on the Pravarshan Giri. A number of them have been sent out to look for Sita. I am one of them. My name is Hanuman. I am the putra of Vayu Devta, so I am also called Pavanasuta. I came to Lanka in search of Sita.”

Drishtaa mayaa padhmapalaashalochanaa seetaa kapitvaadvipinam vinaashitam,

drishtvaa tatoaham rabhasaa samaagataanmaam hantukaamaan dhritachaapasaayakaan. 4. 12

Mayaa hataaste` parirakshitam vapuh priyo hi de`hoakhhilade`hinaam prabho,

brahmaastrapaashe`na nibadhya maam tatah sabhaagamanme`ghaninaadanaamakah. 4. 13

Sprishtaiva maam brahmavaraprabhaavatastyakttvaa gatam sarvamavaimi raavana,

tathaapyaham baddha ivaagato hitam pravakktukaamah karunaarasaardridheeh. 4. 14

Vichaarya lokasya vive`kato gatim na raakshaseem buddhimupaihi raavana,

daiveem gatim sansritimokshahaitukeem samaashrayaatyantahitaaya de`hinah. 4. 15

Tvam brahmano hyuttamavanshasambhavah paulastyaputroasi kube`rabaandhavah,

de`haatmabuddhayaapi cha pashya raakshaso naasyaatmabuddhayaa kimu raakshaso nahi. 4. 16

Hanumanji paused, and then he continued. "I have got Sitaji's darshan here, so my mission is successful. It is established beyond doubt that you are an offender. I am a vanar, and it is a vanar's svabhava to break branches, eat fruit, and be destructive generally."'

Tulsidasji has written, *'kapi svabhava tein tore`u rookhaa* – I destroyed the trees because it is a kapi's svabhava to be destructive.

Jinha mohi maaraa tinha mein mare` - I killed those who beat me.

Tinha para baandhe`u taya tumhara – your son bound me.'

'"And, your beta bound me with the Brahmastra, and brought me here. A Brahmastra is needed to tie even an ordinary vanar of Ramji's sena! Think about that, Ravana!"

Hanumanji paused for a moment and then went on. "Look, Ravana; Brahmaji has given me a varadaan, so the Brahmastra merely touched me and went away. I know this. I pretended to be helpless and allowed myself to be bound with ropes. There is a lot of karuna for you in my hriday – that is why I have come to you." Ravana listened stonily, without saying a word.

"I have seen the world, Ravana! Use vivek! See the gati of people and give serious thought to it. Don't give ashray to the Rakshasa-buddhi; accept the Daivi-gati. Take ashray only of the Daivi gati."'

This is called '*saama'*, meaning to convince with reasoning. Our Shastras give four methods for dealing with the enemy – *saama, daama, danda,* and *bhe`da.* Sama is the first method a wise person should use. If the other is not convinced by reasoning, then he should be bribed, tempted with some material benefit – that is dama. The third is bheda, which means to create a split in the enemy, to 'divide

and rule' as they say. If even that doesn't work, then danda has to be used. Danda means punishment, offensive attack.

'Hanumanji told Ravana, "you are born in a superior vansha – the vansha of Bramaji. You are a Brahmin. You are the grandson of Pulastya and the son of Vishrava. You are a friend of Kuber, the Devta of wealth. Rakshasa! Even if you consider the matter from the *de`haatma-buddhi* – believing the deha to be the Atma, that will be good for you.

Shareerabuddheendriyadukhasantatirna te` cha na tvam tava nirvikaaratah,

agnaanahe`toshcha tathaiva santate`rasattvamasyaah svapato hi drishyavat. 4. 17

Idam tum satyam tava naasti vikriyaa vikaarahe`turna cha te`advayatvatah,

yathaa nabhah sarvagatam na lipyate` tathaa bhavaande`hagatoapi sookshmakah,

de`he`ndriyapraanashareerasangatastvaatme`ti buddhvaakhilabandhabhaagbhave`t. 4. 18

This shareer, the indriyas, and the succession of the dukha created by them – they are not yours. You are not the shareer and the indriyas. You are the Atma that is free of vikar!

A person talks about the things his mana is filled with. The fact is that the series of dukha caused by the karmas done with agnan have no satta. They are not real. It is like seeing innumerable scenes in a svapna.

Ravana! It is absolutely true that there is no vikar in you; nor is there any cause for vikar. You are the non-dual Brahman. Just as the akash is everywhere, without being smeared by anything, Ravana, you don't get smeared by anything even when you are in the shareer. When a person believes himself to be the shareer because of the association

with the shareer, indriyas, prana, etc, he gets bound. Understand this."

Chinmaatrame`vaahamajoahamaksharo hyaanandabhaavoahamiti pramuchyate`,

de`hoapyanaatmaa prithiveevikaarajo na prana aatmaanila e`sha e`va sah. 4. 19

Manoapyahankaaravikaara e`va no na chaapi buddhih prakrite`rvikaarajaa,

aatmaa chidaanandamayoavikaaravaande`haadisanghaadvayatiriktta eeshvarah. 4. 20

Niranjano mukttah upaadhitah sadaa gnaatvaivamaatmaanamito vimuchyate`,

atoahamaatyantikamokshasaadhanam vakshye` shrunushvaavahito mahaamate`. 4. 21

Vishnorhi bhakttih suvishodhanam dhiyastato bhave`ngnaanamateeva nirmalam,

vishuddhatattvaanubhavo bhave`tattah samyagviditvaa paramam padam vraje`t. 4. 22

Ato bhajasvaadya harim ramaapatim raamam puraanam prakrite`h param vibhum,

visrijya maurkhyam hridi shatrubhaavanaam bhajasva raamam sharanaagatapriyam,

seetaam puraskritya saputrabaandhavo raamam namaskritya vimuchyase bhayaat. 4. 23

Raamam paraatmaanamabhaavayanjano bhaktyaa hridistham sukharoopamadvayam,

katham param teeramavaapnuyanjano bhavaambudhe`rdukhatarangamaalinah. 4. 24

No che`ttvamagnaanamaye`na vahninaa jvalantamaatmaanamarakshitaarivat,

nayasyaghoaghah svakritaishcha paatakairvimokhashankaa na cha te` bhavishyati. 4. 25

Hanumanji continued his updesh to Ravana. "It is the gateway to Moksha to see your 'I' as *chinmatra* – pure consciousness. Think, 'I am chinmatra. I am the akshara that is not subject to janma and mrityu. I am the Sacchidananda-ghana Brahman.' A person who realises this becomes Mukta.

The deha is made of the earth and merges into the earth. This is the Annamaya Kosha. The Pranamaya Kosha is the life-giving breath, the air. It is inside the shareer and also outside the shareer. It is everywhere. There is no difference in it, whether inside or outside the shareer. It is the *samashti-vaayu*, the universal breath in all beings.

The mitti of the shareer is not different from the mitti outside. Nor is the vayu in the shareer different from the vayu outside. The mana is the vikar of the antahkarana, and the buddhi is the vikar of Prakriti. The Atma Is niranjan – unblemished. Know your Self, Ravana – you will become Mukta! I am telling you the sadhan for ultimate Mukti. Listen attentively! Only Bhagwan's bhakti can make the buddhi shuddha. Nirmal Gnan is obtained only if the buddhi is shuddha. After getting nirmal Gnan the person gets the anubhav of the vishuddha Tattva. He obtains the Param-pada.

Therfore, do bhajan of Rama, Ramapati, the pati of Laxmiji, Shri Hari! He is the Param-Purusha who even Prakriti cannot influence. Give up being foolish! Give up the bhava that Rama is your shatru! Bhagwan Rama has immense prema for those who take His sharan. Do His bhajan; worship Him! Take my advice – let Sita walk in front and go to Ramachandra with your putras, brothers and associates humbly. After that you will have nothing to fear.

Rama is the sakshat Paramatma. Create a bhavna for Him in your hriday – you will cross over this sansara sagar. Whoever does this will be successful, because this sansra is full of dukha.

If you refuse to heed my upadesh you will fall lower and lower because of your paapa. Then you certainly won't get Mukti."

Shrutvaamritaasvaadasamaanabhaashitam
tadvaayusoonordashakandharoasurah,

amrishyamaanoatirushaa kapeeshvaram jagaada rakttaantavilochano jvalan. 4. 26

Katham mamaagre` vilapasyabheetavat
plavangamaanaamadhamoasi dushtadheeh,

ka e`sha raamah katamo vane`charo nihanmi sugreevayutam naraadhamam. 4. 27

Tvaam chaadya hatvaa janakaatmajaam tato nihanmi raamam sahalakshmanam tatah,

sugreevamagre` balinam kapeeshvaram savaanaram hanmyachire`na vaanara,

shrutvaa dashagreevachah sa maarutirvivriddhakope`na dahannivaasuram. 4. 28

Na me` samaa raavanakotayoadhama raamasya daasoahamapaaravikramah,

shrutvaatikope`na hanoomato vacho dashaanano raakshasame`vabraveet. 4. 29

Paarshve` sthitam maaraya khandashah kapim pashyantu sarve`suramitrabaandhavaah,

nivaarayaamaasa tato vibheeshano mahaasuram saayudhamudyatam vadhe`,

raajanvadhaarho na bhave`tkathanchana prataapayukttaih pararaajavaanarah. 4. 30

What Hanumanji said was literally offering amrita to Ravana, but it only fuelled his wrath.'

It is the svabhava of a dushta to get angry when a well-wisher gives him good advice.

'Ravana's eyes reddened with rage. "What nonsense are you talking before me, so fearlessly, Kapi!" he asked. "your buddhi is dushta! You are a wicked and lowly vanar! Who is this Rama – wandering here and there in the van? I will kill both Sugriva and Rama. I will kill Janaki, and also kill Lakshman. I will kill all your strongest vanars!"

Hanumanji felt a spurt of anger when he heard this. "You are a fool!" he said. "You are lowly – even if a crore Ravanas get together, they can do me no harm! I am Rama's dasa – my might is limitless!"

At this, Ravana told his people, "cut this vanar into small pieces and leave him dead!" The Rakshasas were eager to obey, but before they could move, Vibhishan spoke up amidst the clamour. He told Ravana, "Rajan! This vanar is not worth killing. If a valorous person like you considers his shatru's messenger to be so powerful that he kills him, it is akin to accepting defeat. How can he face his shatru if he considers his shatru's servant to be his equal? An emissary is just a dasa – there and here! He should be treated like a servant. No valorous person kills an emissary!"

Hate`sminvaanare` doote` vaartaam ko vaa nive`daye`t,

raamaaya tvam yamuddishya vadhaaya samupasthitah. 4. 31

Ato vadhasamam kinchidanyanchintaya vaanare`,

sachinho gachchhatu hariryam drishtvaayaasyasti drutam. 4. 32

Raamah sugreevasahitastato yuddham bhave`ttava,

vibheeshanavachah shrutvaa raavanoapye`tadabraveet. 4. 33

Vaanaraanaam hi laangoole` mahaamaano bhave`tkila,

ato vastraadibhih puchchham ve`shtayitvaa prayatnatah. 4. 34

Vanhinaa yojayitvainam bhraamayitvaa pure`abhitah,

visarjayata pashyantu sarve` vaanarayoothapaah. 4. 35

“And then,” continued Vibhishan, “if you kill this vanar, who will go to your shatru and tell him about your might? This information will never reach your shatru if you don’t allow him to go back. You should do something that will humiliate Rama’s doot – let him go back, disfiguered in some way. Let Rama see his state, and come here, along with Sugriva, and fight you. Let your might be seen by all! What benefit will you gain by killing this vanar?”

Ravana was convinced. “All right,” he said. “Vanars have great love for their *laangula* – their tail! Set fire to this vanar’s *poonchha*!”’

Ravana is Shankarji’s pujari. Shankarji had given Ravana a varadaan. On the one hand was the varadaan given to Ravana, and on the other hand Shankarji is Ramachandra’s param bhakta. Therefore, just as some people are inclined to pacify people by convincing them to avoid strife, Hanumanji wanted that Ravana should not be harmed, because he is Shankarji’s bhakta. So, he speaks to Ravana, hoping to make him see sense. Hanumanji’s hriday is full of sadbhava – it has universal benevolence – even for Ravana. He also wants that Ramachandra should not be troubled by Ravana.’

‘Rudra de`ha taji ne`ha basa vaanara bhaye` hanumaana’ – Tulsidasji has written that due to affection, Hanumanji gave up his Rudra-roop and became a vanar.

Some people say that there are eleven Rudras – Shankar Bhagwan’s frightening forms. Ravana had done Shankar Bhagwan’s puja by cutting off his ten heads and offering them to Shankarji. One Rudra was left out.

Who was that Rudra?

That Rudra had the characteristic of giving vairagya.

The roop of a Rudra is terrifying. It induces fear. The whole world is pervaded with fear. There is fear – *bhaya* – but those who do chintan of the Ishwara’s frightening Rudra-roop get vairagya for the sansara, and that is one roop of Rudra.

Ravana cut off his ten heads and did Rudra's seva, but the eleventh, the Rudra of vairagya, was not propitiated. He was displeased at being ignored.

Vairagya Rudra is always on the side of Rama; he is never favourable to Ravana.

Tathe`ti shanapattaishcha vastrairanyairane`kashah,

tailaakttairve`shtaayaamaasurlaangoolam maarute`rdridham. 4. 36

Puchchhaagre` kinchidanalam deepayitvaatha raakshasaah,

rajjubhih sudridham baddhvaa dritvaa tam balinoasuraah. 4. 37

Samantaad bhraamayaamaasushchooroayamiti vaadinah,

tooryaghoshairghoshayantastaadayanto muhurmuhuh. 4. 38

Hanoomantaapi tatsarvam sodham kinchichchikeershunaa,

gatvaa tu pashchimdvaarasameepam tatra maarutih. 4. 39

Sookshma babhoova bamdhe`bhyo nihsritah punarapyasau,

babhoova parvataakaarastata utplutya gopuram. 4. 40

'Vibhishan's suggestion appealed to Ravana. Hanumanji's poonch was tied with lots of cloth dipped in oil, and set alight. He was paraded round the city so that all the people could see his suffering. Hanumanji's associates would see his disformed shareer when he went back to his Swami.

The Rakshasas kept on shouting gleefully, "we have caught the thief!" Drums were beaten and Hanumanji was beaten, but he endured everything silently. A person who has a mission does not indulge in futile talk. When the procession reached the western gate Hanumanji made himself very small. He wriggled out of his bonds, and jumped up to the *gopur* – the watchtower.

Tatraikam stambhamaadaaya hatvaa taan rakshinah kshanaat,

vichaarya kaaryashe`sham sa praasaadaagraadgriham. 4. 41

Utplutyotplutya sandeeptapuchchhe`na mahataa kapih,

dadaaha lankaamakhilaam saattapraasaadatoranaam. 4. 42

Haa taata putra naathe`ti krandamaanaah samantatah,

vyaaptaah praasaadashikhare`apyaaroodhaa daityayoshitah. 4. 43

De`vataa iva drishyante` patantyah paavake`akhilaah,

vibheeshanagriham tyaktvaa sarvam bhasmeekritam puram. 4. 44

Hanumaji broke off a pillar of the gopur and beat the Rakshasas with it. He jumped from one building to the next, setting them ablaze – *utplutya – utplutya* – the whole city began to burn; balconies, buildings, decorative festoons, etc. The terrified women began to call out to their sons and husbands. The only house left intact was Vibhishan's house.

Tata utplutya jaladhau hanoomaanmaarutaatmajah,

laangoolam majjayitvaantah svasthachitto babhoova sah. 4. 45

Vaayoh priyasakhitvaachcha seetayaa praarthitoanilah,

na dadaha hare`h puchchham babhoovaatyantasheetalah. 4. 46

Yannaamasansmaranadhootasamastapaapaastaapatra yaanalamapeeha taranti sadyah,

tasyaiva kim raghuvarasya vishishtadootah santapyate` kathamasau prakritaanale`na. 4. 47

Then Hanumaji jumped into the samudra and doused the fire on his tail. He washed his laangul and felt refreshed. Sitaji had prayed to Angi Devta: "you are a mitra of Vayu Devta, so please don't burn his putra's shareer." Agni Devta became cool and not a hair of Hanumanji tail was singed.

Shankar Bhagwan says that when all paapa is destroyed by doing smaran of Shri Ramachandram and the agni of the *tritaapa* – the three tapas – mental, physical and forces of nature – become cool by remembering Bhagwan Rama, how can natural fire trouble His doot in any way?

The Fifth Sarga

Message to Shri Rama

Shreemahaade`va uvaacha

Tatah seetaam namaskritya hanoomaanbraveedvachah,

aagnaapayatu maam de`vi bhavatee raamasannidhim. 5. 1

Gachchhaami raamastvaam drashtumaagamishyati saanujah,

ityukttvaa trih parikramya jaanakeem maarutaatmajah. 5. 2

Pranamya prasthito gantumidam vachanamabraveet,

de`vi gachchhaami bhadram te` toornam drakshyasi raaghavam. 5. 3

Lakshmanam cha sasugreevam vaanaraayutakotibhih,

tatah praaha hanoomantam jaanakee dukhakarshitaa. 5. 4

Tvaam drishtvaa vismritam dukhamidaaneem tvam gamishyasi,

itah param katham varte` raamavaartaashrutim vinaa. 5. 5

'Hanumanji came and bowed down to Sitaji.'

The Valmiki Ramayana gives a description of one more incident. After dousing the fire on his tail, a thought struck Hanumanji. 'I have set fire to the whole of Lanka – what if it affected Sitaji?' He felt devastated at the thought. Then a feeling of confidence came into his hriday. 'No, that is not possible,' he decided.

'Hanumanji went to Sitaji and told her, "Ramachandra will come very soon for your darshan." He did Sitai's parikrama thrice and bowed down to her. Then he said, "Devi, I am going now, but I will come back at once to get your darshan, along with Lakshman, Sugriva and the vanars." Janakiji was very dukhi. "Hanuman, my dukha had abated somewhat by seeing you. Now you are going; how will I stay? Who will talk about Rama to me?"

Hanumanji consoled her.

Maaruti uvaacha

Yadye`vam devi me` skandhamaaroha kshnanamaatratah,

raame`na yojayishyaami manyase` yadi jaanaki. 5. 6

Seetovaacha

Raamah saagaramaashoshya baddhvaa vaa sharapanjaraih,

aagatya vaanaraih saardhyam hatvaa raavanamaahave`. 5. 7

Maam naye`dyadi raamasya keertirbhavati shaashvatee,

ato gachchha katham chaapi praanaansanghaarayaamyaham. 5. 8

Iti prasthaapito veerah seetayaa pranipratya taam,

jagaama parvatasyaagre` gantum paaram mahodadhe`. 5. 9

'*Yadye`vam de`vi me` shandhamaaroha kshanamaatratah' (6)* – Hanumanji said, "Devi, if you feel so distressed, sit on my shoulder and I will take you to Rama in an instant. If you feel this is proper, please do so."'

In the Valmiki Ramayana, when Hanumanji said this, Janakiji said, 'since the time I became aware of these things, I have never willingly touched any purusha who was not closely related to me. It is true that Ravana touched me when he abducted me, but that is because I was helpess. Vayunandan! You are a purush, even though you are Bhagwan's bhakta, so I will not touch your shareer.'

The Valmiki Ramayana focuses on Dharma-karma.

'Janakiji declined Hanumanji's offer. "That is not suitable," she said. 'If Ramachandra Bhagwan comes Himself, dries up the samudra or binds it with His arrows, then comes into Lanka, kills Ravana in battle, and then takes me back, His glory will become everlasting.

Ravana brought me here like a thief who creeps into somebody's house and steals valuables. I will not go by stealth. I will go when Ramachandra comes here and does some leela, and takes me back

with honour. So, go, Hanuman! I will manage to keep my prana somehow, till then."

Tatra gatvaa mahaasattvah paadaabhyaam peedayan girim,

jagaam vaayuve`ge`na parvatashcha maheetalam. 5. 10

Gato maheesamaanatvam treenshadyojanamuchchhritah,

maarutirgaganaantahstho mahaashabdam chakaara sah. 5. 11

Tam shrutvaa vaanaraah sarve` gnaatvaa maarutimaagatam,

harshe`na mahataavishtaah shabdam chakrurmahaasvanam. 5. 12

Shabde`naiva vijaaneemah kritakaaryah samaagatah,

hanoomaane`va pashyadhvam vaanaraa vaanararshabham. 5. 13

E`vam bruvatsu veere`shu vaanare`shu sa maarutih,

avateerya gire`rmoordhni vaanaraanidamabraveet. 5. 14

Drishtaa seetaa mayaa lankaa gharshitaa cha sakaananaa,

sambhaashito dashagreevastatoaham punaraagatah. 5. 15

Hanumanji climbed on to the top of a parvat to launch himself to go across the samudra. The parvat sank beneath the force of his leap. The sound this made was so load that the vanars on the other side of the samudra heard it. They cried out, "Hanumanji is coming back to us! It is certain that he has succeeded – the sound seems to give this assurance!"'

If a person sets out on a mission, his face, gait and voice show whether he has succeeded or not. Manuji has written seven points about this.

Aakaarairingitairgatyaa che`shtayaa bhaashite`na cha,

ne`travaktravikaaraishcha grihyate`antargatam manah. (Manusmriti 8. 26)

A Manushya's mana can be known by the expression on his face, by the way he walks, etc.

'Hanumanji got on to the peak of the parvat and flew over the samudra. As he approached the other shore he called out, "I have got Sitaji's darshan and I have crushed Lanka."'

The Valmiki Ramayana says that Hanumanji called out four shlokas as he left Lanka. These four shlokas are accepted as the beej of the Sundar Kand. People do its paatha, some do an anushthana of these four shlokas, and some do a *samputa* – say these shlokas as the opening and conclusion of a paatha or japa.

Jayatyatibalo raamo lakshmanashcha mahaabala,

raajaa jayati sugreevo raaghave`naabhipaalitah.

Daassoaham kausale`ndrasya raamasyaaklishtakarmanah,

hanoomaanshatrusainyaanaam nihantaa maarutaatmajah.

Na raavanasahastram me` yuddhe` pratibalam bhave`t,

shilaabhishcha praharatah paadapaishcha sahasrashah.

Ardayitvaa pureem lankaamabhivaadya cha maithileem,

samriddhaartho gamishyaami mishataam sarvarakshasaam. (33 – 36)

These four shlokas are in the Sunder Kand of the Valmiki Ramayana.

'Hanumanji made a declaration about Rama and Lakshman being victorious from the air, before leaving Lanka. He stated that not even a thousand Ravanas could defeat Rama. Rama would rescue Sitaji and go back with her.

When Hanumanji reached the other shore he called out to the vanars. "I have seen Sitaji. I have crushed Lanka. I have spoken with Ravana, and I have come back unscathed."

Idaaneeme`va gachchhaamo raamasugreevasannidhim,

ityukttaa vaanaraah sarve` harshainaalingya maarutim. 5. 16

Ke`chichchyuchumburlaangulam nanrituh ke`chidutsukaah,

hanoomataa same`taaste` jagmuh prasravanam girim. 5. 17

Gachchhanto dadrishurveeraa vanam sugreevarakshitam,

madhusangnam tadaa praahurangadam vaanararshabhaah. 5. 18

Kshudhitaah smo vayam veera de`hyanugnaam mahaamate`,

bhakshayaamah falaanyadya pikshaamoamritavanmadhu. 5. 19

Santushtaa raaghavam drashtum gachchhaamoadyaiva saanujam. 5. 20

Hanumanji told the vanars, “come; let us go at once to Rama and Sugriva.”

The vanars had begun to emrace Hanumanji joyfully. Some of them kissed his tail in their exuberance and some began to dance. Then they set off in the direction of the Pravarshan Giri, where Rama awaited their news.’

When writing this, the author would have seen the scene in his dhyana. He would have imagined how the vanars would have displayed their joy and relief. There is another possibility – Hanumanji had taken on a mountainous form when he crossed the samudra; the other vanars would not have come up to even his shoulders, leave alone his head, to put a tilak to honour him! They could not embrace him – they could only kiss his langula in delight!

‘The group lead by Angad reached Sugriva’s fruit orchard, called Madhu Van. Angad told the tired and hungry vanars to refresh themselves by eating the ripe fruit on the trees. The mighty vanars appointed as guards were helpless to stop them.

Angada uvaacha

Hanoomaankritakaaryoayam pibataitprasaadatah,

jakshadhvam falamoolaani tvaritam harisattamaah. 5. 21

tatah pravishya harayah paatumaare`bhire` madhuh,

rakshinastaananaadritya daghivakre`na noditaan. 5. 22

Pibatastaadayaamaasurvaanvaanararshabhaah,

tatastaanmushtibhih paadaishchoornayitvaa papurmadhu. 5. 23

Tato dadhimukhah kruddhah sugreevasya sa maatulah,

jagaama rakhibhih saardham yatra raajaa kapeeshvarah. 5. 24

Gatvaa tamabraveedde`va chirakaalaabhirakshitam,

nashtam madhuvanam te`adya kumaare`na hanoomataa. 5. 25

Shrutvaa dadhimukhe`nokttam sugreevo hrishtamaanasah,

drishtvaagato na sande`ha seetaam pavananandanah. 5. 26

No che`nmadhuvanam drashtum samarthah ko bhave`nmama,

tatraapi vaayuputre`na kritam kaaryam na sanshayah. 5. 27

The vanars began to devour honey, fruits, flowers, roots etc in the Madhu Van. Sugriva's uncle, Dadhimukha was the head of the guards. He was furious. He sent a message to Sugriva that the vanars, lead by Angad, were destroying the Madhu Van.

"Be quiet," said Sugriva. "Don't say anything to them. They would not have dared to do this had they not got Sitaji's darshan!"'

Look; even vanars should be given a reward for work well-done. How can it be that they are stopped from eating and drinking their fill? Sugriva showed his generosity by giveng them leave to enjoy themselves, as a reward for their success in their mission.

Shrutvaa sugreevavachanam hrishto raamastmabraveet,

kimuchyate` tvayaa raajanvachah seetaakathaanvitam. 5. 28

Sugreevastvabraveedvaakyam de`va drishtaavaneesutaa,

hanoomatpramukhaah sarve` pravishtaa madhukaananam. 5. 29

Bhakshayanti sma sakalam taadayanti sma rakshinah,

akritvaa de`vakaryam te` drashtum madhuvanam mama. 5. 30

Na samarthaastato de`vee drishtvaa seete`ti nishchitam,

rakshino vo bhayam maastu gatvaa broota mamaagnayaa. 5. 31

Vaanaraanagadamukhaananaayadhvam mamaantikam,

shrutvaa sugreevavachanam gatvaa te` vaayuve`gatah. 5. 32

Bhagwan Ramachandra felt a sudden spurt of happiness – *hrishto raamastamabraveeet.* He asked Sugriva, "Rajan, what are you talking about? Are you talking about Sita?"

Sugriva told Him joyfully, "Maharaj! Hanuman has obtained Sitaji's darshan, and reached Madhu Van. The vanars are eating fruits and breaking trees! Had he not succeeded in accomplishing Your work, they would never have behaved like this! I am convinced that Hanumanji has obtained Sitaji's darshan!"

Sugriva instructed the guards to go back. "There is nothing to be afraid of. Tell the vanars to eat as much as they want and then come here with all possible speed. We are eager to hear their news."

Hanumatpramukhaanoochurgachchhate`shvarashaasanaat,

drashtumichchhati sugreevah saraamo lakshmanaanvitah. 5. 33

Yushmaanateeva hrishtaaste` tvarayanti mahaabalah,

tathe`tyambaramaasaadya yayuste` vaanarottamaah. 5. 34

Hanoomantam puraskritya yuvaraajam tathaangadam,

raamasugreevayoragre` nipe`turbhuvi satvaram. 5. 35

Hanoomaan raaghavam praaha drishtaa seetaa niraamayaa,

saashtaangam pranipatyaagre` raamam pashchaaddhareeshvaram. 5. 36

Kushalam praaha raaje`ndra jaanakee tvaam shuchaanvitaa,

ashokavanikaamadhye` shinshapaamoolamaashritaa. 5. 37

Raakshaseebhih parivritaa niraahaaraa krishaa prabho,

haa raama raama raame`ti shochantee malinaambaraa. 5. 38

The guards went back to Madhu Van and conveyed Sugriva's message to Angad. "Sugrivaji is very happy to hear that you are back. Please eat

your fill and quench your thirst, and then go to him as quickly as possible. They are waiting eagerly to hear your news."

The vanars came, keeping Hanuman and Angad in the fore. They fell on the ground to do pranam. Hanumanji did sashtang pranam first to Ramachandra, then to Sugriva. He told Ramachandra, "I obtained Sitaji's darshan. She is living in the Ashok Van, under a shinshapa tree, surrounded by Rakshasis. She does not eat anything. She has become very thin."

"How is she staying?"

Hanumanji replied:

Haa raama raama raame`ti shochantee malinaambaraa.

E`kave`nee mayaa drishtaa shanairaashvasitaa shubha,

vrikshashaakhaantare` sthitvaa sookshmaroope`n ate` kathaam. 5. 39

Janmaarabhya tavaatyartham dandakaagamanam tathaa,

dashaanane`na haranam jaanakyaa rahite` tvayi. 5. 40

Sugreeve`na yathaa maitree kritvaa vaalinibarhanam,

maarganaartham cha vaide`hyaah sugreeve`na visarjitaah. 5. 41

Mahaabalaa mahaasattvaa harayo jitakaashinah,

gataah sarvatra sarve` vai tatraikoahamihaagatah. 5. 42

Aham sugreevasachivo daasoaham raaghavasya hi,

drishtaa yajjaanakee bhaagyaatprayaasah falitoadya me`. 5. 43

"The only words Janakiji utters is, 'Rama! Rama!'" said Hanumanji. "Sitaji's clothes are unwashed and her hair is uncombed – it has become one veni. I narrated Ramachandra's whole katha to her in brief. I spoke about His friendship with Sugriva, and how many vanars have been looking for her everywhere, and that I am one of them. I told her I have come to Lanka alone, I am Sugriva's mantri and Bhagwan Ramachandra's dasa. I told her that my mission was

successful because I had seen her. Hearing all this, her eyes brightened with hope."

Ityudeeritamaakarnya seetaa visfaarite`kshanaa,

ke`na vaa karnapeeyoosham shraavitam me` shubhaaksharam. 5. 44

Yadi satyam tadaayaatu maddarshanapatham tu sah,

tatoaham vaanaraakaarah sookshmaroope`na jaanakeem. 5. 45

Pranamya praanjalirbhootvaa dooraade`va sthitah prabho,

prishtoaham seetayaa kastvamityaadi bahuvistaram. 5. 46

Mayaa sarvam krame`naiva vignaapitamarindam,

pashchaanmayaarpitam de`vyai bhavaddattanguleeyakam. 5. 47

Hanumanji continued, "after listening to Ramachandra's story, Sitaji told me, 'let the one who has spoken these words that are like amrita for my ears come before me.' I went before her in a small form. Then, in answer to her questions I told her everything in greater detail. I also gave her Your ring. After that she trusted me fully. She told me about this incident of the crow, so I could tell You, to convince You that I had indeed had her darshan.

Te`na maamativishvastaa vachanam che`damabraveet,

tathaa drishtaasmi hanumanpeedyamaanaa divaanisham. 5. 48

Raakshaseenaam tarjanaistastarvam kathaya raaghave`,

mayokttam de`vi raamoapi tvachchintaaparinishthitah. 5. 49

Parishochatyahoraatram tvadvaartaam naadhigamya sah,

ideenaame`va gatvaaham sthitim raamaaya te` bruve`. 5. 50

Raamah shravanamaatre`na sugreeve`na salakshmanah,

vaanaraaneekape`h saardhamaagamishyati te`antikam. 5. 51

Raavanam sakulam hatvaa ne`shyati tvaam svakam puram,

abhignaam de`hi me` de`vi yathaa maam vishvase`dvibhuh. 5. 52

Sitaji told me, ‘Hanuman, you have seen for yourself how the Rakshasis torment me. Please report all this to Ramji.’

I told her, ‘Devi, Shri Ramachandra is immersed day and night in your dhyana. He worries about you all the time, because He has no news of you. I will go at once and tell Him everything. The moment they get news of you, Rama, Sugriva and Lakshman will set out, with the army of vanars, to come to Lanka. Ravana will be destroyed, along with his entire clan. Please give me some token that Ramachandra will recognize as belonging to you.’

Ityukttaa saa shiroratnam choodaapaashe` sthitam priyam,

dattvaa kaake`na yadvrittam chitrakootagirau puraa. 5. 53

Tadapyaahaashrupoornaakshee kushalam broohi raaghavam,

lakshmanam broohi me` kinchidurukttam bhaashitam puraa. 5. 54

Tatkshamasvaagnabhaave`na bhaashitam kulanandana,

taaraye`nmaam yathaa raamastathaa kuru kripaanvitah. 5. 55

Ityukttvaa rudatee seetaa dukhe`na mahataavritaa,

mayaapyaashvasitaa raama vadataa sarvame`va te`. 5. 56

Tatah prasthaapito raama tvatsameepamihaagatah,

tadaagamanave`laayaamashokavanikaam priyaam. 5. 57

Utpaatya raakshasaamstatra bahoonmatvaa kshanaadadham,

raavanasya sutam hatvaa raavane`naabhibhaashya cha. 5. 58

Lankaamashe`shato dagdhvaa punarapyaagamam kshanaat,

shrutvaa hanoomato vaakyam raamoatyantaprahrashtadheeh. 5.59

Sitaji took out this chodamani jewel from her hair and gave it to me. After that she told me of the incident with the crow. With tears in her eyes, she said, ‘go and tell Ramachandra that I am living. Tell Him of the conditions I am living under. And, tell Lakshman separately that I had said some very harsh things to him due to my foolishness. Tell him that I have said, ‘Lakshman! You are the one who gives anand to your

whole clan – please help me to come out of this samudra of misfortune. Do kripa on me.' Sitaji was sunk deeply in dukha as she told me all this.

I tried my best to give her some comfort. I have come to You at her bidding. Before leaving Lanka I created some turmoil. I uprooted the trees in the Ashok Van, killing Rakshasas, including Ravana's beta, and setting the city on fire."

Shri Ramachandra was greatly gladdened. He said:

Hanoomanste` kritam kaaryam de`vairapi sudushkaram,

upakaaram na pashyaami tava pratyupkaarinah. 5. 60

Idaaneem te` prayachchhaami sarvasvam mama maarute`,

ityaalingaya samaakrishya gaadham vaanarapungavam. 5. 61

Saardrane`tro raghushre`shthah param preetimavaapa sah,

hanumantamuvaache`dam raaghavo bhakttavatsalah. 5. 62

Parirambho hi me` loke` durlabhah paranaatnanah,

atastvam mama bhakttoasi priyoasi haripungavah. 5. 63

"Hanuman! You have done great things! You have done what even great Devtas cannot do – *upakaaram na pashyaami tava pratyupakaarinah (60)*. The favour you have done to Me cannot be repayed by any means!"'

There is a very interesting point here for Bhagwan's bhaktas.

'Bhagwan said, "I am giving you My sarvasva – My all-in-all." Saying this, Bhagwan pulled Hanumanji towards Him and held him in a close embrace. Tears fell from His eyes. He became immersed in paramanand.

Bhakta-vatsal Bhagwan told Hanumanji, "this is My sarvasva. To embrace Me, the Paramatma, is My all-in-all. This is extremely difficult to obtain. You are My bhakta; you are dear to Me."

People offer tulsi leaves at Bhagwan's feet when they do puja, and become Vishnu. It is that same Ramachandra who pulled Hanumanji towards Himself and held him in a close embrace. Who can gauge the amount of punya Hanumanji would have done?

Yatpaadapadmayugalam tulasidalaadyaih sampoojya vishnupadaveematulaam prayaanti,

Te`naiva kim punarasau parirabdhamoortee raame`na vaayutanayah kritapunyapunjah. 5.64

The Sundar Kand is concluded here.

Glossary

A - a prefix denoting not, like agnan means not having Gnan

Aagam – a sacred text; Veda

Aagna – *aagna* – command

Aanaav-mala – the most subtle impurity

Aayu – life span

Abhas – *aabhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive`sha* – fear of death

Abhinna – not separate

Abhishek - *abhishe`ka* – the crowning ceremony

Achaman – *aachamana* – offering water to rinse the mouth

Achit - lacking consciousness

Adesh – *aade`sha* – a command

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam – difficult

Agar – incense stick

Agnan – *agnaana* – lack of Gnan

Agnat – *agnaata* – unknown

Agni - fire

Agnihotra – daily fire worship

Agni-kund – the receptacle of the sacred fire

Agochar – beyond the scope of sensory perceptions

Aham – the 'I'

Ahankara – *ahankaara* – the subtle pride of individuality

Ahlad – *aahlaada* – delight

Aishwarya – grandeur like the Ishwara's

Ajanma – *ajanmaa* - unborn

Ajanma – *ajanmaa* – unborn, eternal

Ajar - not subject to decay and old age

Akara – *aakaara* – form, shape

Akash – *aakaasha* – the sky, space

Akshara – the permanent, a letter of the alphabet

Akshat – grains of uncooked rice

Akshat – uncooked rice grains

Amara - undying

Amavasya – *amaavasyaa* – the night of no-moon

Amogha - unfailing

Amrita – the elixir that bestows immortality

Amritva - the quality of being amrita

Anadi - *anaadi* - without a beginning

Anand – *aananda* - happiness, bliss, enjoyment

Anandamaya – the sheath that is filled with pure bliss

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Anatma - *anaatmaa* - that which is not the Atma

Anav –*aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anirvachaniya – that which cannot be defined as the sat or the asat

Anitya – transient

Annamaya - the sheath of food, the gross shareer

Ansha – a part

Anta – the end

Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara

Antaratma - *antaraatmaa* – the Atma within

Antarmukha – the mind turned within

Antaryami – *antaryaamee* – the one who dwells within and knows what is in the heart

Antyeshti – *antye`sthee* – last rites

Anubhav – experience

Anubhuti – an experience

Anugrah – compassion, a favorAnumuksha – desire for MOksha

Anuraga – *anuraaga* – affection, love, attachment

Anvay - connection

Aparadh – *aparaadha* - an offence,

Aparoksha – experienced directly, known through the senses

Apashabda – bad language

Apavad – *apavaada* – an exception; a negation

Apoorva – latent fruit

Aprameya – *aprame`ya* - immeasurable

Aprapta – *apraapta* – not obtained

Aradhana - *aaraadhanaa* - worship

Archanam – worshipping

Arghya – offer water for washing hands

Arghya – offering water for washing hands

Arundhati – the wife of Guru Vasishtha

Asakti - *aasakti* - attachment, weakness for someone or something

Asana - *aasana* - a Yogic posture, a mat to sit on

Asanga – unattached

Asantosh - dissatisfaction

Ashanti - *ashaanti* - absence of peace

Ashirvad – *aashirvaada* – blessing

Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas

Ashraya – *aashraya* - shelter, refuge, protector

Ashubha – inauspicious

Ashuddha – impure

Asmita – *asmitaa* – ego, sense of being the karta

Astha – *aasthaa* – belief, faith

Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss

Astik – *aastika* – one who believes in the Ishwara

Astra – a weapon that is thrown, like an arrow or spear

Asura - a race of demons

Atithi – guest

Atmahatya – *aatmahatyaa* – to kill yourself; commit suicide

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avahan – to invite; invoke

Avaran – *aavarana* – a covering that hides the truth

Avastha – *avasthaa* – state, condition

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing yourself to be the shareer and the world to be real

Avirbhava – *aavirbhaava* – manifesting

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baan – an arrow

Baddha – tied, bound

Bahirmukha – the mind turned to the outer world

Bala – strength

Bandhan – bondage, fetters, to be bound

Barat – *baaraata* – the wedding procession of the bridegroom

Beej – seed

Beta – *be`taa* - child, son

Beti – *be`tee* - daughter

Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan

Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan

Bhagavattaa – being Bhagwan

Bhajan – loving meditation of Bhagwan

Bhakta-vatsal – the Ishwara who has motherly love for His bhaktas

Bhakti – loving devotion

Bharya –*bhaaryaa* – wife

Bhava – *bhaava* – feeling, existing

Bhavana – *bhaavanaa* – feeling

Bhava-sagar - *bhava-saagara* – the sea of this life

Bhiksha - *bhikshaa* - begged food

Bhoga - pleasant and unpleasant experiences, indulging in sense objects

Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience

Bhram – *bhrama* – false understanding, deluded thinking

Bhranti - *bhraanti* – false understanding

Bhudevi – *bhoode`vee* – the goddess earth, Prithivi

Bhuvan – cosmological region; the world

Bimba – object

Brahma – *brahmaa* – the Creator of this world

Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman

Brahmanda – the Cosmos

Bua - father's sister

Buddha – enlightened; Mukta – liberated from rebirth

Buddhi – the intellect, the thinking mind

Chakra – Bhagwan's discus

Chamatkara – *chamatkara* – miracle

Chandan – sandalwood, sandalwood paste

Chandi – the fearsome form of Durga

Chandrama – *chandramaa* – the moon

Chanvar – ceremonial fly-whisk

Charan – feet

Charan-kamal – lotus-like feet

Charanodak – the water with which a revered person's feet have been washed

Charan-raja – dust of the feet

Charitra – lifestyle and behavior

Charitravan - *charitravaana* - having a noble character

Chetana – *che`tana* – sentient, having consciousness

Chhatra – ceremonial umbrella

Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness

Chidakash – *chidaakaasha* – the reflection of consciousness in the individual

Chinatamani - *chintaamani* - wish-fulfilling stone

Chinmaya - filled with consciousness

Chintan - giving serious thought

Chita – *chitaa* – the funeral pyre

Chitta - state of mind

Daan – charity

Daanveer – a great giver of charity

Daitya - a type of demon, sons of Diti

Daivi Sampatti – the wealth of divine qualities

Damaroo – a small double sided drum

Dambha – pretense, ostentation

Danda-kamandalu – the staff and bowl carried by a Monk

Danda-kasrat - pushups

Darshan – the sight of a revered person, a school of philosophy

Darshan Shastra – *darshan-shastra* - philosophical system

Dasa – *daasa* – servant

Dasi – *daasee* – maid servant

Dasyam - *daasyama* - serving

Daya – *dayaa* – compassion; mercy

Dayaveer – *dayaaveera* – a very compassionate person

Deha – *de`ha* – the body

Dehadhyasa – *de`haadhyaasa* – identifiactino with the body

Desha – *de`sha* - place, country

Devi – *de`vee* – a goddess, Parwati

Devta - *de`vtaa* - divine power

Dhaam - a holy place

Dhanush – a bow for archery

Dhanya – blessed

Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind

Dharati – the earth, the ground

Dharma – the right behavior for the individual

Dharmatma – *dharmaatmaa* – one who adheres to Dharma

Dhatu – *dhaatu* - a primary substance

Dheya - *dhe`ya* - the object of meditation

Dhyana - *dhyaana* - meditation

Diksha – *deekshaa* – formal initiation into a mantra

Divya - pertaining to the divine

Doota – messenger; emissary

Dosha – an offence, a fault

Drashta – *drashtaa* – the Atma that sees everything objectively

Dravya – substance, liquid

Drig-swarup – the form of vision

Drishta – seen, viewed

Drishti – vision, viewpoint

Drishti-paat – transferring power by a look

Dukha – sorrow, suffering.

Dukhakar – *dukhaakaara* – the form of dukha

Durachari – *duraachaaree* – having bad habits

Duracharini - *duraachaarinee* - an immoral woman

Duratma – *duraatmaa* – a wicked person

Durbhava - *durbhaava* - ill-will, hatred

Durguna - bad qualities, faults

Durvachan - abuses

Dushit – filled with faults

Dushkarma - bad deeds

Dushman – enemy

Eka – *e`ka* – one

Ekadashi – *e`kaadashi* - the eleventh day of the lunar calander

Ekadashi vrat – *e`kaadashee vrata* – fasting on the eleventh day of the lunar calendar

Ekagra - *e`kaagra* - fully focused

Ekagrata – *e`kaagrataa* – single pointed focus

Ekarasa- *e`karasa* – always the same

Eshana – *e`shanaa* – desire for the things we don't have

Gada - *gadaa* - mace

Gali-galauch – *gaali-galaucha* – using abusive language

Ganapatya - *gaanapatya* – worshippers of Ganesh

Gandha - smell, fragrance

Gandharva – a celestial musician

Gandharva-vivah – a love marriage without the proper rituals

Ganga-snan – having a bath in the Gangaji

Garuda – the giant eagle on whom Bhagwan Vishnu travels

Gati – movement, Swarga for a jeevatma after death

Gauri – Parwati

Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot

Giriraj – king among mountains

Girish – Shiva

Gnanendriya – *gnaane`ndriya* – the five sense organs

Gnata – *gnaataa* – the one who knows

Gnatritva – having Gnan

Gneya – *gne`ya* – that which is to be known

Gobar – cow dung

Go-daan – gifting a cow

Graha – planet

Granth – book

Griddha – vulture

Grihastha Ashram - *grihastha aashrama* - the stage of a married householder

Gufa – *gufaa* – cave

Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes

Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness

Hansa – a swan, a symbol of vivek

Harin – a deer

Havishya – offering made in a Yagna

Heere – *heere`* - diamonds

Hetugraha – *he`tugraha* – cause

Hita – benefit

Homa - offering oblations in the sacred fire

Hriday – the seat of emotion

Ichha - *ichhaa* – wish

Idam – this

Indrajit – another name of Meghnad, because he had conquered Indra

Ishta – chosen form of worship

Ishwara – the Brahman with attributes

Ishwaratva – having the qualities of the Ishwara

Itihasa - *itihaasa* - history

Jagadamba - *jagadambaa* - the Mother of Creation

Jagat – the world

Jagatjanani - the Primordial Mother

Jagrit – *jaagrita* – the waking state

Jai ho – Victory to the Raja

Jala - water

Jalashay – *jalaashaya* – a body of water

Janakinath – the husband of Janaki

Janakpur – the city of Raja Janak

Janamashtami - *janamaashtami* - the birthday of Krishna

Janardana – *janaardana* - Bhagwan Vishnu

Janeu – the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jati – *jaati* – group of caste or specie

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Jeevatva – having the qualities of a jeeva

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time

Kalaa – art, skill

Kalash – a round-bottomed vessel for water

Kali Yuga – the age of Kali

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha – the wish-fulfilling tree

Kalpit – imagined

Kalyan – *kalyaana* – spiritual good fortune

Kalyani – *kalyaanee* - an auspicious lady

Kamadev – *kaamade`va* – the handsom Devta of romantic love

Kama-dhenu - *kaama-dhe`nu* - wish-fulfilling cow

Kamalnayan - one whose eyes are like a lotus flower

Kamana - *kaamanaa* - desire

Kamandalu – a vessel carried by Sadhus

Kamaroopi – *kaamaroopee* – the form of Kama

Kanan – *kaanana* – a garden

Kandarpa-vivah – the same as Gandharva-vivah

Kapati – deceitful

Kapi – monkey

Kapoor – alum

Karana – *karana* – cause

Karana shareer – *kaarana shareera* - the causal body

Karma – action, deed, a ritual

Karma-Kaand - Vedic rituals

Karmendriya – *karme`ndriya* – the five organs of action

Karta – *kartaa* - the doer of an action

Kartavya - duty, that which should be done

Karuna – *karuna* – compassion

Karya – *kaarya* – work, action, often the result of avidya

Kashi – Varanasi

Katha – *kathaa* – story, narration

Kinkar – servant

Kirtan – singing Bhagwan's name and glories, usually in a group

Kirti – fame, glory

Kootastha – immovable

Kopa-bhavan – the room of anger

Kosha - one of the five imaginary sheaths that cover the Atma

Kripa – *kripaa* – compassion; Grace; favor

Kripalu – *kripaalu* – compassionate

Krishi – related to the earth, farming

Kritakritya – one who has achieved everything

Kriya – *kriyaa* – action

Kshara – transient

Kunda – the pit for the sacrificial fire

Kusadhan - *kusaadhana* - wrong kind of sadhan

Kusanga – bad company

Kushal – deft

Laangula - tail

Lakshan – characteristic, distinguishing feature

Laya – melting, merging into something else

Leela – *leelaa* – Bhagwan's play, frolic

Lobha - greed

Loka – this world

Lokeshana – *loke`shanaa* - the wish to impress people

Mada – intoxication

Madhuparka – mixture of honey

Madhurya - *maadhurya* - sweetness, appeal

Mahamaya – *mahaamaayaa* – Bhagwan's power of illusion

Mahan - *mahaana* - great

Mahashmashan – *mahaasmashaana* – the great crematorium

Mahat Tattva – the great element that is divided into the five elements

Mahatmya – *mahaatmya* – the importance of something

Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness

Mahavakya – *mahaavaakya* – the ultimate statement that 'You', the Atma, are the Brahman

Mahima – *mahimaa* – greatness, glory

Majhab – a religion started by a Master

Mala – dirt, impurity

Mala – *maalaa* – garland, prayer beads

Malinta – *malinataa* – impurity

Mamata – *mamataa* – the feeling 'this is mine'.

Mana – the emotional mind

Manan – meditating on the shravan

Manas-puja – *maanasa-poojaa* – mental worship

Manduk – *maanduka* - a frog

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Maryada - *maryaadaa* - the boundary of what is right

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Matsarya - *maatsarya* – envy

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Meghanad – Ravan's son whose voice was like thunder

Mimansa – *mimaansaa* – investigation, exami**n**ing something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak's Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mriga – a deer

Mrityu - death

Mukti – freedom from rebirth

Mukut – crown

Munivar – highest amongst Munis

Murti – statue, idol, personification of some quality

Naam – name

Naga – *naaga* – cobra; a mythological group whose upper body is human and bottom like a snake

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Nandanvan – the garden in Swarga

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik – *naastika* – one who does not believe in the Ishwara

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nididhyasan – *nididhyasana* – bringing the desired subject to mind repeatedly

Nidra – *nidraa* – sleep

Nimitta – instrumental factor

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Niranjan – without blemish

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirgunavada – *nirgunavaada* – the principle of the Brahman without attributes

Nirlipta – not smeared

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirvikar – *nirvikaara* – without decay

Nisadhan - *nissaadhana* - having no sadhan

Nishad – a hunter

Nishad – *nishaada* – a hunter

Nishchal – stable; unmoving

Nishiddha - prohibited

Nishkama - *nishkaama* - without selfish desire

Nishkamata - *nishkaamataa* - being free of selfish desires

Nishpaapa – without sin

Nishtha - *nishthaa* - faith

Nitya - eternal, done daily

Nivedan – *nive`dana* – placing some point humbly

Nivritti-parayan – *nivritti-paaraayana* – inclined to retire from acitivities

Niyam - self-imposed rule

Nyaya - *nyaaya* - justice, what is fair and logical

Paadya – offering water for washing feet

Paapa-santaap – sin-suffering

Paatak – defilement due to the death of a close relative

Paatha – reciting passages from holy books

Pada – *pada* – status, post

Padartha – *padaartha* – substance

Padaseva - *paadase`vaa* - serving Bhagwan's feet

Padma - lotus flower

Paduka – *paadukaa* – shoes or slippers

Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash

Pancha klesha – *pancha kle`sha* – the five afflications: avidya, asmita, raaga, dvesha and abinivesh.

Pantha – a religious Sect that worships Bhagwan in a particular form

Paraloka – realms after death, Swarga etc

Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaartha* – meaning, the greatest achievement, the Supreme

Paramatma – *paramaatmaa* – the Supreme Being

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – tradition handed down from one generation to the next

Param-premaspad – *param-pre`maaspada* – supremely lovable

Para-purusha – an unrelated man

Paratpara – *praatpara* – beyong the range of Prakriti

Pare – *pare`* - beyond, higher

Parichhina - separate, fragmented

Parichit – a known person

Parikrama - *parikramaa* - to circumambulate as worship

Parinam – *parinaama* – the conclusion, the end

Paripoorna – absolutely full

Paroksha - unseen, like Swarga

Parshad - *paarshada* – an officer or emissary

Parvat – mountain

Pashchim – the west

Pashu – an animal

Pashubuddhi - the mentality of an animal

Pashutva - lowly tendencies

Pata – a piece of cloth

Patak – *paataka* – defilement

Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth

Pati – husband, Master

Patita – downfallen

Pativrata – *pativrata* – a totally dedicated wife

Patni – wife

Paurush - human endeavor

Pavan – *paavana* – purifying

Pavitra – pure according to the Shastras

Pavitrata – *pavitrataa* – purity according to the Shastras

Payas – *paayasa* – a sweet made of milk and rice

Peda – *pe`daa* – a sweet made of milk

Pikdaan - spittoon

Pinda – a ball of rice offered to a departed jeeva

Pinda-daan – an offering of food to a departed person

Pitambar - *pitaambara* - yellow stole

Pitri – the ancestors, forbears

Pooncha – tail

Poorna - complete, whole

Poornananda – complete bliss

Poorva – the east, earlier

Prabhu - Bhagwan

Pradhan – *pradhaana* – the principal, the dominant

Pragna – praagnya – wise, the intellect

Praja – *prajaa* – the people

Prakar - *prakaara* - type

Prakash - *prakaasha* – light, effulgence

Prakhar – vast, sharp

Prakrit – *praakrita* – natural, pertaining to Prakriti

Prakritik – *praakritaka* – created by Prakriti

Pralay – Dissolution

Prama – *prama* – right thinking

Prama – *pramaa* – correct understanding

Praman – *pramaana* – proof, the argument that establishes

Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth

Pranadata – *praanadaataa* – one who saves life

Pranam – *pranaama* – to bow down

Pranamaya - *praanamaya* - the sheath of the prana

Pranav - the letter 'Om'

Pranayam - *praanaayaama* - Yogic breath control exercises

Prani – *praanee* – a living being

Prapanch - the interactive world

Prapanna – one who has taken refuge in Bhagwan

Prapatti - to take the protection of someone

Prapta – *praapta* – obtained

Prapti - *praapti* - to obtain

Prarthana – *praarthanaa* – prayer

Prarthee – *praarthee* – one who is saying the prayer

Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing

Prasanna – pleased

Pratibimba – reflected object

Pratibimbavadi – *pratibimbavaadi* – the principle of the reality of a pratibimba

Pratigna – *pratigna* – a vow; pledge

Pratyagatma – *pratyagaatmaa* – the Atma within

Pratyaksha - evident

Pravritti – activity

Pravritti-parayan – *pravritti-paraayana* – inclined to activity

Prayashchit – *praayashchitta* - atonement, penance

Preeti – love

Prema-lakshan bhakti – *pre`ma lakshana bhakti* – bhakti dominated by prema

Premi – *pre`mee* – one who loved

Prithivi - the earth

Priya – *priyaa* - loved one

Pujari – *pujaari* - a priest, one who does puja

Punar-janma – rebirth

Punyasheel – virtuous

Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Pyara - love

Raghunandan – Rama, son of the lineage of Raghu

Rahasya – the hidden truth

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya –*raajya* - the Kingdom

Raksha - *rakshaa* - protection

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramayani – *raamaayanee* – a speaker who specializes on the Ramayana

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasik – sentimental bhaktas

Ratha – chariot

Rati – love, infatuation

Ratna – precious gem

Richa – *richaa* – sacred verse

Rishi-Muni - Sages, Mahatmas, Seers

Ritu – season

Roop – appearance, beauty, form

Rudra – Shankarji's angry form

Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan

Saar-Tattva – the quintessence

Sabha – *sabhaa* – an essembly, a Court

Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman

Sachiv – secretary

Sadbhava – *sadbhava* - goodwill, benevolence

Sadgati – good future like Swarga or Moksha

Sadguna – good qualities, virtues

Sadhak – *saadhaka* – a person who strives for spiritual progress

Sadhan –*saadhana* – method for spiritual progress

Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation

Sadhvi – *saadhavee* – a lady who has the virtues of a Sadhi

Sadhya – *saadhya* – that which is to be obtained

Saguna – the Ishwara with form and attributes

Sagunavada – *sagunavaada* – the principle of the Brahman with attributes

Sakara – *saakaara* – with form

Saket – *saake`ta* – Shri Rama's divine realm

Sakha – *sakhaa* - male friend

Sakhi – lady friend

Sakhya - friendship

Sakshat –*saakshaata* – incarnate

Sakshatkara – *saakshaatkaara* – direct personal experience

Sakshi - *saakshi* - witness, uninvolved observer

Samadhan- *samaadhaana* – when all doubts are resolved

Samadhi - a state of deep meditation

Samagam – *samaagama* – meeting, coming together

Samanya Gnan – *saamaanya gnaana* – common knowledge

Samarpan - offering up unconditionally

Samartha – capable

Samashti – the whole, the collective

Samhita – *samhitaa* – collection of Vedic hymns

Sampradaya – *sampradaaya* – a religious Sect started by a Master

Samput – packed between an opening and an ending

Samsiddhi – complete success

Samsmriti – recollection; memory

Samudra – the sea

Samyam – self-restraint

Samyoga – union, togetherness

Sanat Kumar - the four sons of Brahmaji who are always little boys

Sanatana – *sanaatana* – eternal, without a beginning or end

Sanchit – accumulated

Sankalpa – a firm resolve

Sankarshan – Krishna's elder brother, Balaram; coming together

Sanmatra - *sanmaatraa* - pure existence

Sansara – *sansaara* – the interactive world

Sansari – *sansaari* - a person involved in worldly values

Sanshay – doubt

Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition

Sant – a person totally dedicated to Bhagwan

Santapta – suffering

Santosh – satisfaction; contentment

Sanyoga – being together, circumstances

Saraswati – the goddess of learning, Brahmaji's daughter and consort

Sarathi – driver of the chariot

Sarga – creation, a new chapter

Sarva – everything, all

Sarvagna – all-knowing; omniscient

Sarvasva – all-in-all

Sarvatma – *sarvaatmaa* – the Atma of all

Satkara – *satkaara* – respectful welcome

Satkarma – good deeds

Satpurusha - worthy man

Satsang – to listen to spiritual talks with the desire to understand the purport

Satta – *sattaa* – existence, authority

Sattvaguna – the tendency that gives clarity of thought and lofty inclinations

Sattvik - of the Sattvaguna

Satya – the truth

Satyatva-buddhi – the belief that something is the Satya

Saubhagya – *saubhaagya* – good fortune

Saubhagyavati – *saubhaagyavati* – a woman who never becomes a widow

Saura-shakti – the shakti of the Surya

Saurya – worshippers of the Surya Bhagwan

Sauta – the other wife of the husband

Sena – *se`naa* - army

Seth – *se`tha* - a wealthy businessman

Sfurti – energy

Shaap – curse

Shabda – sound, word

Shaitan – the Devil

Shaiva – worshippers of Shiva

Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara

Shakti – power, strength

Shaligram – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan

Shama-dama – restraint of the mind- of the indriyas

Shankha – conch shell

Shapath – to swear by somebody, to take an oath

Sharan – refuge, protection

Sharanagata – *sharanaagata* – one who takes refuge

Shareer – the gross body

Shart – stipulation

Shasta – *shaastaa* – the ruler

Shastra – *shaastra* – the books on the rules of right living

Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.

Shatra – *shatra* – a weapon like a sword used in single combat

Shatru – enemy

Sheel – virtuous nature

Shiksha – *shikshaa* – teaching, education

Shila – *shilaa* – stone

Shishya - student, disciple

Shobha – *shobhaa* - beauty

Shoka – sorrow; regret

Shoonya – nothing, a vacuum

Shraaddha – ritual done for a departed family member

Shraadha – ritual done after the death of a close relative

Shraddha - *shraddhaa* - faith

Shraddhalu – *shraddhaalu* – one who has faith

Shravan – listening with understanding to a spiritual discourse

Shri – auspicious

Shridevi – *shreede`vee* – Laxmiji

Shrota – *shrotaa* – the one who listens

Shubha – auspicious

Shuddha – pure

Shuddha chetan - *shuddha che`tana* - pure consciousness

Shuddha-vastu – the pristine object, Bhagwan

Siddhi – supernatural power, success in some endeavor

Sindur – *sindoor* – vermilion

Singhasan – *singhaasana* – throne

Smaran – to remember, to think of

Smarta – *smaarta* - pertaining to the Smritis

Smarta-Dharma – *smaarta-dharma* - the Dharma given in the Smritis

Smriti – memory, canons from the Vedas

Snan – bath

Sookshma – subtle

Sootra – aphorism, short rule

Sparsha - touch

Spriha –*sprihaa* – wish to hold one to what we have

Srishti – creation

Sthana – *sthaana* – place

Sthitapragna – an enlightened person

Sthiti – state, condition

Sthoola– gross

Stotra – hymn of praise

Stree – a woman, wife

Stuti – eulogy

Sugam - easy

Sukha – complete contentment, feeling of complete satisfaction

Sukhakara – *sukhaakaara* – the form of sukha

Sukhi – fully contented

Sundar - beautiful

Sundari - a beautiful woman

Sushupti – deep sleep

Sushupti – the deep sleep state

Svabhava – nature

Svabhava – *svabhaava* – intrinsic nature

Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire

Svapna – the dream state

Svarna – gold

Svarnamayi – golden

Svatantra – independent, not influenced by any other

Swagat – *svaagata* – welcome

Swami –*svaami* – Master

Swarup – essence, true form

Taapa – suffering

Tadakara – *tadaakaara* – identifying with

Taijas – the subtle world

Tamoguna – the lowly tendency that gibes sloth and deluded thinking

Tantra – technique for spiritual power

Tantrik - *taantrika* – one who practices Tantra

Tapa – severe asceticism

Tapasya - *tapasyaa* - severe asterism

Tarpan – oblation offered for a departed one or Devta

Tathastu – *tataasthu* – so be it

Tattva – essence, element

Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman

Teeka – *teekaa* – virmillion applied to the forehead

Teera – an arrow

Thakurji – *thaakurjee* – Bhagwan

The three loka – Swarga, Prithivi and Patal

Titiksha – *titikshaa* – serene endurance

Traahi – cry for help

Tripta – satisfied

Tripti – satisfaction

Trishna - thirst

Trishna – *trishna* – thirst

Tritapa – *tritaapa* – three kinds of suffering, mental, physical and given by divine forces

Turiya – the fourth state of being one with the Supreme

Tyagi – *tyaagee* - a Sadhu, one who renounces

Uchchhrinkhal – unrestrained

Uddhar – *uddhaara* – upliftment, salvation

Upadhi – *upaadhi* – something that is superimposed

Uparati – lack of interest in worldly desires

Upasaka – *upaasaka* – one who does upasana

Vada-vivada - *vaada-vivaada* - controversary

Vadh – killing

Vahan – *vaahana* – vehicle, a mount to ride

Vaidya – a doctor of Ayur Veda

Vaikunth - the realm of Bhagwan Vishnu

Vairagya – *vairaagya* – detachment, disinterest for worldly matters

Vaishnava – worshippers of Vishnu Bhagwan

Vaitarni nadi – *vaitarnee nadee* – the river called Vaitarni that a jeeva has to cross after leaving the shareer

Vajra – thunderbolt

Vakta – *vakta* – the speaker

Vakya – sentence, statement

Valkal – bark garments worn by ascetics

Van – forest

Vanar – *vaanara* - monkey

Vanavasa – *vanavaasa* – to live in the forest

Vandanam - saluting, bowing down

Vani – Saraswati, the goddess of speech, speech

Vansha – lineage

Vanshidhvani - the sound of the flute

Vara – a boon

Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra

Varsha – *varshaa* – rain

Vasana – *vaasanaa* – avid desire, lust

Vatika- *vaatikaa* – garden

Vatsalata – *vaatsalataa* – motherly love

Vatsalya – motherly love

Vayu - air, wind

Veer-rasa – the feeling of valor

Vibhu – the all pervasive Supreme Being

Vichar – *vichaara* – deep thought

Vidhata – *vidhaataa* – Brahma, who ordains destiny

Vidhi - the proper method

Vidvan - *vidvaana* - scholar, learned person

Vidya – *vidyaa* – learning, right knowledge

Vignan – *vignaana* – acquired Gnan

Vigraha – Bhagwan's form

Vihit – proper, ordained

Vikar – *vikaara* – decay, change

Vikas - *vikaasa* – expansion, growth

Vikshep – *vikshep`pa* – confusion

Vilakshan - wonderful, extraordinary

Vimal - pure, faultless

Viman – *vimaana* – an air plane

Viraha – the pain of separation

Virat – *viraata* – Bhagwan's Universal form

Virat Purusha – *viraata purusha* – the Universal form of the Ishwara

Virodh – opposition

Visarjan – relinquishing

Vishesh Gnan – *vishe`sha gnaana* – special Gnan

Vishuddha – absolutely pure

Vishvas – *vishvaasa* – staunch faith

Vishwa – the gross world

Vishwakarma – *vishvakarmaa* – the engineer of the Devtas

Vivaksha - intention

Vivarta – variable

Vivek – *vive`ka* – discrimination, to separate the transient from the eternal

Viyoga – separation

Vrata – self-imposed discipline

Vritti – mental inclination, propensity

Vyakaran – *vyaakarana* – Sanskrit grammar

Vyakrita – *vyaakrita* – analyzed

Vyakti – individual

Vyaptigraha – *vyaaptigraha* – pervasion

Vyashti – the individual

Vyatirek – *vyatire`ka* – distinction; difference

Vyavhar – *vyavahaara* – behavior, social interaction

Yagna – a worship of sacrifice, offering oblations while chanting mantras

Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire

Yagnopaveet – the ritual of getting the sacred thread

Yajamaan – the person who pays the Brahmins for doing some ritual

Yaksha – a guard of Kuber's wealth

Yakshini – a female Yaksha

Yama Raj – the Devta of death

Yama-niyam – self imposed disciplines

Yoga - attaching yourself to Bhagwan

Yojan – a distance of about two miles

Yoni – species